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# The History of Japan

By

Engelbert Kaempfer

In Three Volumes

Volume II



**GLASGOW**

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**MCMVI**

# The History of Japan

Together with a Description of the  
Kingdom of Siam

1690-92

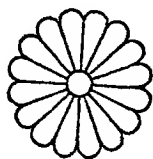
BY

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VOLUME II



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MCMVI



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# The History of Japan

## BOOK III.

### Of the State of Religion in Japan

#### Chap. I.

Of the Religions of this Empire in general, and of the Sintos Religion in particular.



Liberty of Conscience, so far as it doth *The Religions of Japan.* not interfere with the Interest of the secular Government, or affect the peace and tranquility of the Empire, hath been at all times allow'd in Japan, as it is in most other Countries of Asia. Hence it is, that foreign Religions were introduc'd with ease, and propagated with success, to the great prejudice of that, which was establish'd in the country from remotest antiquity. In this last hundred years there were chiefly four Religions, considerable for the number of their adherents, to wit.

1. Sinto, the old Religion, or Idol-worship, of the *Sinto.* Japanese.

2. Budsdo, The worship of foreign Idols, which were *Budsdo.* brought over into Japan, from the Kingdom of Siam, and the Empire of China.

A.D.  
1690.

## THE HISTORY OF JAPAN

*Siuto.*

3. Siuto, The Doctrine of their Moralists and Philosophers.

*Deivus.*

4. Deivus, or Kiristando, is as much as to say, the way of God and Christ, whereby must be understood the Christian Religion.

*Fate of the  
Christian  
Religion in  
Japan.*

It was owing to the commendable zeal, and the indefatigable care of the Spanish and Portugeze Missionaries, particularly the Jesuits, that the Christian Religion was first introduced into Japan, and propagated with a success infinitely beyond their expectation, insomuch, that from the first arrival of the Fathers of the Society in the Province Bongo, which was about the year of Christ 1549, (or six years after the first discovery of Japan,) to the year 1625, or very near 1630, it spread through most Provinces of the Empire, many of the Princes and Lords openly embracing the same. Considering what a vast progress it had made till then, even amidst the many storms and difficulties it had been exposed to, there was very good reason to hope, that within a short compass of time the whole Empire would have been converted to the faith of our Saviour, had not the ambitious views, and impatient endeavours of these Fathers, to reap the temporal, as well as the spiritual fruits of their care and labour, so provoked the supreme Majesty of the Empire as to raise, against themselves and their converts, a persecution, which hath not its parallel in History, whereby the Religion, they preach'd, and all those that profess'd it, were in a few years time entirely exterminated.

*Sintos Religion.*

Of the three chief Religions, which now flourish and are tolerated in Japan, the

### SINTOS.

must be considered in the first place, more for its antiquity and long standing, than for the number of its adherents.

Sinto, which is also called Sinsju, and Kamimitsi, is the Idol-worship, as of old established in the Country. Sin and Kami, denote the Idols, which are the object

## THE SHINTO RELIGION

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of this worship. Jo and Mitsi, is as much as to say, the way, or method, of worshiping these Idols. Siu signifies Faith, or Religion. Sinsja, and, in the plural number Sinsju, are the persons, who adhere to this Religion.

The more immediate end, which the followers of this Religion propose to themselves, is a state of happiness in this World. They have indeed some, though but obscure and imperfect notions, of the Immortality of our Souls and a future state of bliss, or misery. And yet, as little mindful as they are, of what will become of them in that future state, so great is their care and attention to worship those Gods, whom they believe to have a peculiar share in the government and management of this world, with a more immediate influence, each according to his functions, over the occurrences and necessities of human life. And although indeed they acknowledge a Supreme Being which, as they believe, dwells in the highest of Heaven, and tho' they likewise admit of some inferior Gods, whom they place among the Stars, yet they do not worship and adore them, nor have they any festival days sacred to them, thinking, *quæ supra nos nihil ad nos*, that Beings, which are so much above us, will little concern themselves about our affairs. However they swear by these superior Gods, whose names are constantly inserted in the form of their oath. But they worship and invoke those Gods, whom they believe to have the sovereign command of their Country, and the supreme direction of its produce, of its elements, water, animals and other things, and who by virtue of this power, can more immediately affect their present condition, and make them either happy or miserable in this life. They are the more attentive in paying a due worship to these Divinities, as they seem to be persuaded, that this alone is sufficient to cleanse and to purify their hearts, and that doubtless by their assistance and intercession, they will obtain in the future Life rewards proportionable to their behaviour in this. • This Religion seems to be nearly as ancient as the

*Belief of the  
Sintoists.*

*Conjectures  
about the  
Antiquity of  
the Sintos  
Belief.*

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1690.

## THE HISTORY OF JAPAN

nation itself. If it is any ways probable, that the first Japanese are descended of the Babylonians, and that, whilst at Babel, they acquir'd some notions of the true religion, of the creation of the world, and its state before that time, as they are deliver'd to us in sacred writs, we may upon as good grounds suppose, that by the alteration of their language, and by the troubles and fatigues of so long and tedious a journey, the same were almost entirely worn out of their minds, that upon their arrival in this extremity of the East, they deservedly bore a most profound respect to their leader, who had happily conducted them through so many dangers and difficulties, that after his death they deify'd him, that in succeeding ages other great men, who had well deserved of their Country, either by their prudence and wisdom, or by their courage and heroic actions, were likewise related among their Kami, that is, among the Immortal Spirits worthy to have divine honours paid them, and that to perpetuate their memory, Mias, or Temples, were in time erected to them. (Mia, properly speaking, signifies the House, or dwelling-place of a living Soul.) The respect due to these great men became in success of time so universal, that ever since it is thought to be a duty incumbent on every sincere lover of his Country, whatever sect otherwise he adheres to, to give publick proofs of his veneration and grateful remembrance of their virtues and signal services, by visiting their Temples, and bowing to their Images, either on such days, as are more particularly consecrated to their memory, or on any other proper occasion, provided they be not in a state of impurity, and unfit to approach these holy places. Thus what was at first intended, as a simple act of respect and gratitude, turn'd by degrees into adoration and worship: Superstition at last was carried so far, that the Mikaddo's, or Ecclesiastical Hereditary Emperors, being lineal descendants of these great Heroes, and supposed heirs of their excellent qualities, are look'd upon, as soon as they have taken possession of the throne, as true and living images of their Kāmi's

*Respect for  
Dairies.*

## THE SHINTO RELIGION

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1690.

or Gods, as Kami's themselves, possess'd of such an eminent degree of purity and holiness, that no Gege, (Gege is a vile name, which the Kuge, that is, the members of the Emperor's Ecclesiastical Court give to their Countrymen, who are not of the same noble and divine extraction) dare presume to appear in their presence, nay, what is still more, that all the other Kami's or Gods of the Country are under an obligation to visit him once a year, and to wait upon his sacred person, tho' in an invisible manner, during the tenth month. They are so far persuaded of the truth of this, that during the said month, which is by them call'd Kaminatsuki, that is, the month without Gods, no festival days are celebrated, because the Gods are supposed not to be at home in their Temples, but at Court waiting upon their Dairi. This Japanese Pope assumes also to himself, the sole power and authority of deifying and canonizing others, if it appears to him that they deserve it, either by the apparitions of their Souls after their death, or by some miracles wrought by them. In this case the Emperor confers an eminent title upon the new God, or Saint, and orders a Mia, or Temple, to be built to his memory, which is done either at his own expence, or by the charitable contributions of pious, well-dispos'd Persons. If afterwards it so happens, that those, who worship in this Temple, and more particularly devote themselves to the new God, prosper in their undertakings, but much more if some extraordinary miracle hath been wrought, seemingly by his power and assistance, it will encourage other people to implore his protection, and by this means the number of his temples and worshippers will quickly encrease. Thus the number of divinities is augmented every age. But besides all the illustrious men, who from time to time, for their heroic actions or singular piety, have been by the Spiritual Emperors related among the Divinities of the Country, they have another Series of Gods, of a more ancient date. Of these two successions are mention'd. The first is the succession of the Tensin Sitzu Dai, or seven great Celestial Spirits, who

*He hath the  
sole Power of  
canonizing.*

*Two Successions of their  
Divinities.*

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1690.

## THE HISTORY OF JAPAN

are said to have existed in the most antient times of the Sun, long before the existence of men and heaven, and to have inhabited the Japanese world (the only country in their opinion then existing) many millions of years. The seventh and last of these great Celestial Spirits, whose name was Isanagi, having carnally known his divine Consort Isanami, in imitation of what he had observ'd of the Bird Isiatadakki, begot a second succession of Divinities, inferior indeed to the first, but still superior to all those, who existed since their time. This second succession is from the number of its chief heads call'd, Dsi Sin Go Dai, or the succession of the five terrestrial Divinities, who liv'd and govern'd the Country of Japan a long, but limited time. It is needless here to enlarge any further on this head, a full account of the ridiculous and fabulous notions of the Japanese, with regard to these two successions of Divinities, having been already given in Book I. ch. 7. and Book II. ch. 1. I will only add, that the History of the second succession is full of strange and uncommon adventures, knight errantries, defeats of giants, dragons and other monsters, which then desolated the country, to the great terror of its Semi-divine Inhabitants. Many cities and villages in the Empire have borrow'd their names from some such memorable action, which happen'd in the neighbourhood. They still preserve, in some of their temples, swords, arms and other warlike instruments, which they look upon as remains of that ancient time, and believe to be the very same which in the hands of these Semi-divine heroes prov'd so destructive and fatal to the disturbers of the peace and tranquillity of the Country. Uncommon respect is paid by the adherents of the Sintos Religion to these sacred relicks, which are by some still believ'd to be animated by the Souls of their former possessors. In short, the whole System of the Sintos Divinity is such a lame ridiculous contexture of monstrous unconceivable fables, that even those, who have made it their business to study it, are asham'd to own, and to reveal all those impertinences

*System of the  
Sintos  
Divinity.*

## THE SHINTO RELIGION

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1690.

to their own adherents, much less to the Buds-doists, and the adherents of other Religions. And perhaps would it not have stood its ground so long, had it not been for its close connexion with the civil customs, in the observation of which this nation is exceedingly nice and scrupulous. The Temples of the Sintoists are not attended by priests and ecclesiastical persons, but by laymen, who are generally speaking entirely ignorant of the grounds and reasons of the Religion they profess, and wholly unacquainted with the History of the Gods, whom they worship. Some few however there are among the Sintosju, or adherents of the Sintos Religion, chiefly of the order of the Canusi's, who will now and then make a sermon to the people, and be at some pains in instructing young children. During my stay in Japan, one of these Canusis came from Miaco to preach at the temple of Tensi, and afterwards at that of Suwa. He made a Sermon every day, in order to explain the Law, or Commandment Nacottominotarraï, or Nacottomibarraï, but his Sermons, at best, were ill dispos'd, confused compositions of romantick and ridiculous stories of their Gods and Spirits. They will teach their system of divinity to others for a proper consideration, and under an obligation of secrecy; particularly when they come to the last article, which relates to the beginning of all things, they take special care not to reveal the same to their disciples, till he hath oblig'd himself with an oath, sign'd with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The original text of this mysterious doctrine is contain'd in the following words taken out of a book, which they call Odaiki; Kai fakuno fasime Dsjusio Fuso Tatojaba Jujono sui soni ukunga Gotosi Tentsijnno utsijni Itsi butsu wo seosu Katats Igeno gotosi fenquas ste sin to nar kuni toko datsno Mikotto to goos: That is, In the beginning of the opening of all things, a Chaos floated, as fishes swim in the water for pleasure. Out of this Chaos arose a thing like a prickle, moveable and transformable: This thing became a Soul or

*Their Notions  
of the begin-  
ning of all  
things.*



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## THE HISTORY OF JAPAN

Spirit, and this Spirit is call'd KUNITOKODATSNO MIKOTTO.

### Chap. II.

#### Of the Sintos Temples, Belief and Worship.

*Names of the  
Sintos Temples.*



*And Gods.*

*Description of  
their Mias.*

He Sinsju, that is, the adherents of the Sintos Religion, call their Temples, or Churches, Mia, which word, as I have observ'd, signifies dwelling places of immortal Souls. They come nearest to the Fana of the ancient Romans, as they are generally speaking so many lasting monuments erected to the memory of great men. They call them also Jasijro, and Sia, or Sinsja, which last takes in the whole Court of the Mia, with all other buildings and dependencies belonging to the same. The Gods, who are the subject of their worship, they call Sin and Cami, which signifies Souls or Spirits. Sometimes also they honour them with the epithet of Miosin, sublime, illustrious, holy; and Gongen, just, severe, jealous. The adherents of other religions call the convents of their religious men, and the places of their worship, Sisia Tira, that is, temples, and the Gods themselves, which they adore, Fotoge. All other foreign Idols, the worship of whom was brought into Japan from beyond Sea, are comprehended under one general name of Bosatz, or Budz. The Mias, as indeed all convents and religious houses in general, as well of this, as of their other sects, are seated in the pleasantest parts of the Country, on the best spots of ground, and commonly within, or near great cities, towns, villages and other inhabited places. I will confine my self in this chapter only to the Mias of the Sintoists. A broad and spacious walk planted with rows of fine cypres trees, which grow in the country, and are a tall fine tree, leads strait to the Mia, or else to the Temple-court, on which there are sometimes several Mias standing together, and in this case the walk aforesaid leads directly

## SHINTO TEMPLES AND BELIEF

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to that, which is reckon'd the chief. The Mias are, generally speaking, seated in a pleasant wood, or in the ascent of a fine green hill, and have neat stone stair cases leading up to them. Next to the highway, at the entry of the walk, which leads to the temple, stands, for distinction's sake from common roads, a particular fashion'd gate, call'd Torij, and built either of stone or wood. The structure of these gates is but very mean and simple, they consisting of two perpendicular posts or pillars, with two beams laid across, the uppermost of which is, for ornament's sake, depress'd in the middle, the two extremities standing upwards. Between the two cross beams is placed a square table, commonly of Stone, whereon is engrav'd the name of the God, to whom the Mia is consecrated, in golden characters. (v. Fig. 74.) Sometimes such another gate stands before the Mia itself, or before the Temple-Court, if there be several Mias built together in one Court. Not far from the Mia is a Bason, commonly of stone, and full of water for those, who go to worship to wash themselves. Close to the Mia stands a great wooden Alms-chest. The Mia itself is neither a splendid nor a magnificent building, but very mean and simple, commonly quadrangular, and built of wood, the beams being strong and neat. It seldom exceeds twice or thrice a man's height, and two or three fathoms in breadth. It is raised about a yard, or upwards, from the ground, being supported by short wooden posts. There is a small walk, or gallery, to go round it, and a few steps lead up to this walk. The frontispiece of the Mia is as simple as the rest, consisting only of one, or two, grated windows, for those that come to worship to look through, and to bow towards the chief place within. It is shut at all times, and often without any body to take care of it. Other Mia's are somewhat larger, sometimes with an Anti-chamber, and two side-rooms, wherein the keepers of the Mia sit, in honour of the Cami, richly clad in their fine Ecclesiastical Gowns. All these several rooms have grated windows and doors, and the floor is cover'd with

*Temple Gates.*

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## THE HISTORY OF JAPAN

curious mats. Generally speaking, three sides of the temple are shut with deal-boards, there being no opening left but in the front. The roof is cover'd with tiles of stone, or shavings of wood, and jets out on all sides to a considerable distance, to cover the walk, which goes round the temple. It differs from other buildings by its being curiously bent, and compos'd of several layers of fine wooden beams, which jetting out underneath make it look very singular. At the top of the roof there is sometimes a strong wooden beam, bigger than the rest, laid length-ways, at the extremities of which, two other beams stand up, crossing each other, sometimes a third one is laid a-thwart behind them. This structure is in imitation, as well as in memory, of the first Isje Temple, which tho' simple, was yet very ingeniously and almost inimitably contriv'd so, that the weight and connexion of these several beams was to keep the whole building standing. Over the Temple-door hangs sometimes a wide flat bell, and a strong, long, knotted rope, wherewith those that come to worship, strike the bell, as it were, to give notice to the Gods of their presence. This custom however is not very ancient, nor did it originally belong to the Sintos Religion, for it was borrow'd from the Budso, or foreign Idol-worship. Within the temple is hung up white paper, cut into small bits, the intent of which is to make people sensible of the purity of the place. Sometimes a large Looking-glass is plac'd in the middle, for the worshippers to behold themselves, and withal to consider, that as distinctly as the spots of their face appear in the Looking-glass, so conspicuous are the secret spots and frauds of their hearts in the eyes of the Immortal Gods. These temples are very often without any Idols, or Images of the Cami, to whom they are consecrated. Nor indeed do they keep any Images at all in their temples, unless they deserve it on a particular account, either for the reputation and holiness of the carver, or because of some extraordinary miracles wrought by them. In this case a particular box is contriv'd at the chief and upper end of the temple,

## SHINTO TEMPLES AND BELIEF

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opposite to its grated front, and it is call'd Fongu, which is as much as to say, the real, true Temple. In this box, which the worshippers bow to, the Idol is lock'd up, and never taken out, but upon the great festival day of the Kami, whom it represents, which is celebrated but once in a hundred years. In the same shrine are likewise lock'd up, what relicks they have, of the bones, habits, swords, or handy-works of the same God. The chief Mia of every place hath one or more Mikosi, as they call them, belonging to it, being square, or six, or eight-corner'd Sacella, or smaller Temples, curiously lacker'd, adorn'd without with gilt cornishes, within with looking-glasses, cut white paper and other ornaments, and hanging on two poles in order to be carried about upon proper occasions, which is done with great pomp and solemnity, when upon the Jennitz, that is, the chief festival-day of the God, to whom the Mia itself is consecrated, the Canusi or Officers of the Temple celebrate the Matsuri, of which more in another place. Sometimes the Idol of the Cami, to whom the Mia is dedicated, or such of his relicks, as are there kept, are carried about in these Mikosi's upon the same solemn occasion. The chief of the Canusis takes them out of the shrine of the Temple, where they are kept in curious white boxes, carries them upon his back to the Mikosi, and places them backwards into the same, the people in the mean time retiring out of the way, as being too impure and unworthy a race to behold these sacred things. The outside of the Mia, or the Anti-chamber, and other rooms built close to it, are commonly hung with divers ornaments, Scimiters curiously carved, Models of Ships, Images of different sorts, or other uncommon curiosities, affording an agreeable amusement for the idle spectators, who come to view and to worship in these Temples upon their holidays. These several ornaments are called Jemma, and are generally speaking free gifts to the Temple, given by the adherents of this religion, pursuant to vows, which they made, either for themselves, or for their relations and friends, when taken ill of some

*Mikosi, what  
they are.*

*Jemma, or  
Ornaments of  
the Temple.*

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## THE HISTORY OF JAPAN

*Mias, by whom  
attended.*

violent sickness, or labouring under some other misfortunes, and which they afterwards very scrupulously put in execution, both to shew the power of the Gods, whose assistance they implored, and their own deep sense of gratitude for the blessings receiv'd from them. The same custom is likewise observ'd by the adherents of the Bosatz, or Budsdo-Religion. Fig. 74 is a view of some of these Sintos Temples and Mikosi, copied from an original drawing of the Japanese. These Mias, or Sintos Temples are not attended by spiritual persons, but by secular married men, who are call'd Negi, and Canusi, and Siannin, and are maintained, either by the legacies left by the founder of the Mia, or by the subsidies granted them by the Mikaddo, or by the charitable contributions of pious well-dispos'd persons, who come to worship there. Mikaddo, according to the litteral sense of the word, signifies the Sublime Port, Mi being the same with On, Goo, Oo, Gio, high, mighty, illustrious, supreme, sublime, and Kado, signifying a port, gate, or door. These Canusi's, or Secular Priests, when they go abroad, are for distinction's sake, clad in large gowns, commonly white, sometimes yellow, sometimes of other colours, made much after the fashion of the Mikaddo's Court. However, they wear their common secular dress under these gowns. They shave their beards, but let their hair grow. They wear a stiff, oblong, lacker'd cap, in shape not unlike a ship, standing out over their forehead, and tied under their chins with twisted silk-strings, from which hang down fringed knots, which are longer, or shorter, according to the office, or quality, of the person, that wears them, who is not oblig'd to bow down lower to persons of a superior rank, but to make the ends of these knots touch the floor. Their superiors have their hair twisted up under a black gauze, or crape, in a very particular manner, and they have their ears cover'd by a particular sort of a lap, about a span and a half long, and two or three inches broad, standing out by their cheeks, or hanging down, more or less, according to the dignities, or

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honourable titles conferr'd upon them by the Mikaddo. *By whom govern'd.*  
In Spiritual Affairs, they are under the absolute jurisdiction of the Mikaddo, but in Temporalities, they, and all other Ecclesiastical Persons in the Empire, stand under the command of two Dsi Sin Bugios, as they call them, or Imperial Temple-Judges, appointed by the Secular Monarch. They are haughty and proud, beyond expression, fancying themselves to be of a far better make, and nobler extraction than other people. When they appear in a secular dress, they wear two Scimiters, after the fashion of the Noblemen. Tho' Secular Persons themselves, yet they think it their duty, and becoming their station, to abstain religiously from all communication and intimacy with the common People. Nay, some carry their scrupulous conceits about their own purity and holiness so far, that they avoid conversing, for fear of injuring the same, even with other religious persons, who are not of the same Sect. As to this their conduct however, I must own, that something may be said on their behalf, for as much as this their uncommon carriage, and religious abstinence from all sort of communication with other people, seems to be the best means to conceal their gross ignorance, and the enormity and inconsistency of their system of divinity, which could not but be very much ridicul'd, if in conversation the discourse should happen to fall upon religious affairs. For the whole Sintos Religion is so mean and simple, that besides a heap of fabulous and romantick stories of their Gods, Demi-gods and Heroes, inconsistent with reason and common sense, their Divines have nothing, neither in their sacred Books, nor by Tradition, wherewithal to satisfy the Inquiries of curious persons, about the nature and essence of their Gods, about their power and government, about the future state of our Soul, and such other essential points, whereof other Heathen Systems of Divinity are not altogether silent. For this reason it was, that when the foreign Pagan Budso-Religion came to be introduced in Japan, it spread not

*Their  
Character.*

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*Two Sects of  
the Sintoists.*

*The Juitz.*

*The Riobu's*

*Religion of the  
Secular  
Monarch.*

only quickly, and with surprizing success, but soon occasioned a difference and schism even between those, who remain'd constant and faithful to the religion of their ancestors, by giving birth to two Sects, which the Sintoists are now divided into. The first of these Sects is call'd Juitz. The Orthodox Adherents of this, continued so firm and constant in the religion and customs of their ancestors, that they would not yield in any the least point, how insignificant soever. But they are so very inconsiderable in number, that the Canusi's, or Priests themselves make up the best part. The other Sect is that of the Riobu's: These are a sort of Syncretists, who for their own satisfaction, and for the sake of a more extensive knowledge in religious matters, particularly with regard to the future state of our Souls, endeavour'd to reconcile, if possible, the foreign Pagan Religion, with that of their ancestors. In order to this they suppose, that the Soul of Amida, whom the Budsoists adore as their Saviour, dwelt by transmigration in the greatest of their Gods Ten Sio Dai Sin, the essence, as they call him, of light and sun. Most Sintoists confess themselves to this Sect. Even the Dairi, or the Ecclesiastical Hereditary Emperor's whole Court, perhaps sensible enough of the falsity and inconsistency of the religion, which they profess, and convinc'd, how poor and weak their arguments are, whereby they endeavour to support the almost divine majesty and holiness, which their master arrogates to himself, seem to incline to this Syncretism. Nay they have shewn not long ago, that they are no great enemies even to the foreign Pagan worship, for they conferr'd the Arch-bishoprick, and the two Bishopricks of the Ikosiu, the richest and most numerous Sect of the Budsoists, upon Princes of the Imperial Blood. The Secular Monarch professes the religion of his forefathers, and pays his respect and duty once a year to the Mikaddo, though at present not in person, as was done formerly, but by a solemn embassy and rich presents. He visits in person the Tombs of his Imperial Predecessors, and frequents

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also the chief Temples, and religious Houses, where they are worship'd. When I was in Japan myself, two stately Temples were built by order of the Secular Monarch in honour of the Chinese Philosopher Koosju, or as we call him Confutius, whose philosophy they believe, was communicated to him immediately from Heaven, which same opinion the Greeks formerly had of the philosophy of Socrates. One thing remains worth observing, which is, that many, and perhaps the greatest part of those, who in their life-time constantly profess'd the Sintos Religion, and even some of the Siutosjus, or Moralists, recommend their souls on their death-bed to the care of the Budsdo clergy, desiring that the Namanda might be sung for them, and their bodies burnt and buried, after the manner of the Budsdoists. The adherents of the Sintos Religion do not believe the Pythagorean Doctrine of the transmigration of Souls, altho' almost universally receiv'd by the eastern nations. However, they abstain from killing and eating of those beasts, which are serviceable to mankind, thinking it an act of cruelty and ungratefulness. They believe, that the Souls, after their departure from the Bodies, transmigrate to a place of happiness seated just beneath the thirty three heavens and dwelling places of their Gods, which on this account they call Takamano-farra, which signifies, high and subcelestial Fields, that the Souls of those, who have led a good life in this world, are admitted without delay, but that the Souls of the bad and impious are denied entrance, and condemn'd to err without a time sufficient to expiate their crimes. This is all they know of a future state of bliss. But besides these Elysian-fields, these stations of happiness, they admit no hell, no places of torment, no Cimmerian darkness, no unfortunate state attending our Souls in a world to come. Nor do they know of any other Devil, but that which they suppose to animate the Fox, a very mischievous animal in this Country, and so much dreaded, that some are of opinion, that the impious after their death are transform'd into Foxes, which their Priests call Ma, that is, evil Spirits.

*Belief of the  
Sintoists about  
a future State.*



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*Essential  
Points of the  
Sintos Religion.*

The chief points of the Sintos Religion (and those, the observation whereof its adherents believe, makes them agreeable to the Gods, and worthy to obtain from their divine mercy an immediate admission into the stations of happiness after their death, or what is more commonly aim'd at, a train of temporal blessings in this life) are, 1. The inward purity of the heart. 2. A religious abstinence from whatever makes a man impure. 3. A diligent observation of the solemn festival and holy days. 4. Pilgrimages to the holy places at Isie. Of these, to which by some very religious people is added, 5. Chastizing and mortifying their bodies, I proceed now to treat severally.

*The inward  
purity of the  
heart.*

To begin therefore with the inward purity of the heart, the same consists in doing, or omitting those things, which they are order'd to do, or to avoid, either by the law of nature, and the dictates of reason, or the more immediate and special command of civil magistrates. The law of external purity, of which more hereafter, is the only one, the observation of which is more strictly recommended to the followers of this Religion. They have no other Laws given them, neither by Divine nor Ecclesiastical authority, to direct and to regulate them in their outward behaviour. Hence it would be but natural to think, that they should abandon themselves to all manner of voluptuousness and sinful pleasures, and allow themselves, without restraint, whatever can gratify their wishes and desires, as being free from fear of acting contrary to the will of the Gods, and little apprehensive of the effects of their anger and displeasure. And this perhaps would be the miserable case of a nation in this condition, were it not for a more powerful ruler within their hearts, natural reason, which here exerts it self with full force, and is of itself capable enough to restrain from indulging their vices, and to win over to the dominion of virtue, all those, that will but hearken to its dictates. But besides, the civil magistrates have taken sufficient care to supply what is wanting on this head; for, by their authority,



FIG 74 A view of Matsushima, a Santos Temple, copied from a Japanese original  
 \ The scene of a Tensei no Sento



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there are very severe laws now in force against all sorts of crimes and misdemeanors. And certainly the Japanese Nation, consider'd in the main, makes it evident, that the dictates of natural reason, and the laws of civil magistrates, are sure guides enough to all those, that will lead a good and virtuous life, and preserve their hearts in a state of purity.

But as to the external purity, the observance whereof tho' less material in it self, hath yet been more strictly commanded, it consists in abstaining from blood, from eating of flesh, and from dead bodies. Those, who have render'd themselves impure by any of these things, are thereby disabled from going to the temples, from visiting holy places, and in general from appearing in presence of the Gods. Whoever is stain'd with his own, or other blood, is Fusio for seven days, that is, impure and unfit to approach holy places. If in building a Mia, or Temple, one of the workmen should happen to be hurt, so as to bleed in any part of his body, it is reckon'd a very great misfortune, and such a one, as makes him altogether incapable to work for the future on that sacred building. If the same accident should happen in building, or repairing, any of the Temples of Tensio Dai Sin at Isje, the misfortune doth not affect the Work-man alone, but the Temple it self must be pull'd down, and rebuilt anew. No woman may come to the Temple, whilst she hath her monthly terms. It is commonly believ'd, that in their holy pilgrimages to Isje, the monthly terms do for that time entirely cease, which if true, must be owing, either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expences should thereby become useless. Whoever eats the flesh of any four footed beast, Deer only excepted, is Fusio for thirty days. On the contrary whoever eats a fowl, wild or tame, water fowls, pheasants and cranes excepted, is Fusio but a Japanese hour, which is equal to two of ours. Whoever kills a beast, or is present at an execution, or attends a dying person, or comes into a

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external  
purity.*

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house, where a dead body lies, is Fusio that day. But of all the things, which make us impure, none is reckoned so very contagious, as the death of Parents and near relations. The nearer you are related to the dead person, so much the greater the Impurity is. All Ceremonies which are to be observed on this occasion, the time of mourning and the like, are determined by this rule. By not observing these precepts, people make themselves guilty of external impurity, which is detested by the Gods, and become unfit to approach their Temples. Over scrupulous people, who would be looked upon as great Saints, strain things still further, and fancy that even the Impurities of others will affect them in three different ways, viz. by the Eyes, which see impure things, by the mouth which speaks of them, and by the ears, which hear them. These three ways to sin and impurity are represented by the Emblem of three Monkeys sitting at the feet of Dsijsō, and shutting with their fore feet, one both his Eyes, the other his mouth, the third his ears. This Emblem is to be seen in most Temples of the Budsdoists, of whom it hath been borrow'd. We found it also in several places upon the high way. An acquaintance of mine at Nagasaki was so exceedingly nice and scrupulous on this head, that when he received but a visit of one, whom he had reason to suspect of being a Fusio, he caused his house to be wash'd and cleaned with water and salt from top to bottom, and yet, all this superstitious care notwithstanding the wiser of his Countrymen look upon him as a downright Hypocrite.

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## Chap. III.

Of the Sintos Rebi, that is, their fortunate and Holidays, and the Celebration thereof.



The Celebration of solemn Festivals and Holidays, which is the third essential point of the Sintos Religion, consists in what they call Majiru, that is, in going to the Mias and Temples of the Gods and deceased great Men. This may be done at any time, but ought not to be neglected

*The Celebration of Festivals.*

on those days, which are particularly consecrated to their worship, unless the faithful be in a state of Impurity, and not duely qualify'd to appear in the presence of the Immortal Gods, who detest all uncleanness. Scrupulous adorers carry things still further, and think it unbecoming to appear in the presence of the Gods, even when the thoughts, or memory of their misfortunes, possess their mind. For, as these Immortal Beings dwell in an uninterrupted state of bliss and happiness, such objects, 'tis thought, would be offensive and displeasing to them, as the addresses and supplications of people, whose hearts, the very inmost of which is laid open to their penetrating sight, labour under deep sorrow and affliction. They perform their devotions at the Temples in the following manner. The worshippers having first wash'd and clean'd themselves, put on the very best cloath they have, with a Kamisijno, as they call it, or a garment of Ceremony, every one according to his ability. Thus clad they walk, with a compos'd and grave countenance, to the Temple-court, and in the first place to the bason of water, there to wash their hands, if needful, for which purpose a pail is hung by the side of it, then casting down their eyes they move on, with great reverence and submission, towards the Mia itself, and having got up the few steps, which lead to the walk round the Temple, and are placed opposite to the grated-windows of the Mia, and the

*Devotions of the Japanese how perform'd.*

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looking-glass within, they fall down upon their knees, bow their head quite to the ground, slowly and with great humility, then lift it up again, still kneeling, and turning their eyes towards the looking-glass, make a short prayer, wherein they expose to the Gods their desires and necessities, or say a Takamano Farokami Jodomari, and then throw some Putjes, or small pieces of money, by way of an offering to the Gods and charity to the Priests, either through the grates upon the floor of the Mia, or into the Alms-box, which stands close by: All this being done, they strike thrice the bell, which is hung up over the door of the Mia, for the diversion of the Gods, whom they believe to be highly delighted with the sound of Musical Instruments, and so retire, to divert themselves the remaining part of the day, with walking, exercises, eating or drinking, and treating one another, in the very best manner they can. This plain and simple act of devotion, which may be repeated at any time, even when they are not clad in their best cloaths, is on the solemn festivals perform'd by all the Sintos Worshippers, at the Temples of one, or more Gods, whom they more peculiarly confide into, either for being the patrons of the profession they follow, or because otherwise they have it in their power to assist and to forward them in their private undertakings. They have no settled rites and church ceremonies, no beads, nor any stated forms of prayers. Every one is at liberty to set forth his necessities to the Gods, in what words, and after what manner he pleases. Nay, there are among them, who think it needless to do it in any at all, upon a supposition, that the very inmost of their hearts, all their thoughts, wishes and desires, are so fully known to the immortal Gods, as distinctly their faces are seen in the looking glass. Nor is it in the least requisite, that by any particular mortification of their bodies, or other act of devotion, they should prepare themselves worthily to celebrate their festival days, ordinary or extraordinary, or the days of commemoration of their deceased parents, or nearest relations. Even on

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those days, which are more particularly consecrated to commemorate the death of their Parents, and which they observe very religiously, they may eat or drink any thing they please, provided it be not otherwise contrary to the customs of the Country. It is observable in general, that their Festivals and Holidays are days sacred rather to mutual compliments and civilities, than to acts of holiness and devotion, for which reason also they call them Rebi's, which implies as much as Visiting-days. 'Tis true indeed, that they think it a duty incumbent on them on those days, to go to the Temple of Tensio Daisin, the first and principal object of their worship, and the Temples of their other Gods and deceased great men. And although they are scrupulous enough in the observance of this duty, yet the best part of their time is spent with visiting and complimenting their superiors, friends and relations. Their feasts, weddings, audiences, great entertainments, and in general all manner of publick and private Rejoicings are made on these days preferably to others, not only because they are then more at leisure, but chiefly because they fancy, that their Gods themselves are very much delighted, when men allow themselves reasonable pleasures and diversions. All their Rebi's or Holidays in general, are unmovable, and fix'd to certain days. Some are monthly, others yearly, both which I proceed now more particularly to enumerate.

The Monthly Holidays are three in number. The first *Monthly Holidays.* is call'd Tsitatz, and is the first day of each month. It deserves rather to be call'd a Day of Compliments and mutual *Day of the New Moon.* Civilities, than a Church or Sunday. The Japanese on this day rise early in the morning, and pass their time going from house to house to see their superiors, friends and relations, to pay their respects and compliments to them, and to wish them Medito, or Joy on the happy return of the New Moon. The remainder of the day is spent about the Temples and in other pleasant Places, where there is agreeable walking. Some divert themselves with drinking of Soccana, a sort of liquor peculiar



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to this Country. Others pass the afternoon in company with Women. In short, every one follows that day, what pleasures and diversion he likes best. And this custom is grown so universal, that not only the Sintoists, but the Japanese in general, of all ranks and religions, observe it as a custom, derived down to them from their ancestors, and worthy, were it but on this sole account, that some regard should be paid to it.

*Day of the Full Moon.* The second Monthly Holiday, is the fifteenth of each month, being the day of the Full-Moon. The Gods of the Country have a greater share in the visits, the Japanese make on this day, than their Friends and Relations.

*Their third Monthly Holiday.* Their third Monthly holiday, is the twenty-eighth of each month, being the day before the New Moon, or the last day of the decreasing Moon. Not near so much regard is had to this, than there is to either of the two former, and the Sintos Temples are very little crowded on it. There is a greater concourse of People on this day at the Budsdos Temples, it being one of the Monthly Holidays sacred to Amida.

*Yearly Festivals.* They have five great yearly Rebi, or Sekf, that is, Festivals or holidays, which from their number are called Gosekf, that is, the five solemn festivals. They are purposely laid upon those days, which by reason of their Imparity are judged to be the most unfortunate, and they have also borrow'd their names from thence. They are, 1. Soguat, or the new-years day. 2. Sanguat Sannit, the third day of the third month. 3. Goguat Gonit, the fifth day of the fifth month. 4. Sitsiguat Fanuka, the seventh day of the seventh month, and 5. Kuguat Kunit, the ninth day of the ninth month.

These five great yearly festivals are again little else but Festa Politica, days of universal rejoicings. It hath been already observ'd, that they were by their Ancestors purposely and prudently appointed to be celebrated on those days, which were judged by their imparity to be the most unfortunate, and this in order to divert their

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Cami's or Gods by their universal mirth, and by their wishing of Joy and happiness to each other to decline, and to avoid, all unhappy accidents that might otherwise befall them: on this account also, and because of their being days sacred not so much to the worship of their Gods, as to joy and pleasure, they are celebrated indifferently, not only by the Sintoists, but by the generality of the Japanese, whatever sect or religion they otherwise adhere to.

But to take them into a more particular consideration, I will begin with the Songuatz, or New-years-day, which is celebrated in Japan with the utmost solemnity, preferably to all other Holidays. The main business of the day consists in visiting and complimenting each other on the happy beginning of the New Year, in eating and drinking, and going to the Temples, which some do to worship, but far the greater part for pleasure and diversion. Whoever is able to stir, gets up betimes in the morning, put on his best cloaths, and repairs to the houses of his patrons, friends and relations, to whom he makes, with a low bow, his Medito, as they call it, or compliment suitable to the occasion, and at the same time presents them with a box, wherein are contained two or three fans, with a piece of the dried flesh of the Awabi, or Ajuriz Marina, tied to them, and his name writ upon the box, for the information of the person to whom the present is made, in case he should not be at home, or not at leisure to receive Company. The piece of the Awabi flesh in particular, is intended to remind them of the frugality, as well as the poverty of their Ancestors, who liv'd chiefly upon the flesh of this Shell, and to make them sensible of their present happiness and plenty. In houses of people of quality, where the number of visitors on such days must needs be very considerable, they keep a Man on purpose, waiting at the entry of the house, or in one of the lowermost apartments, to receive both the compliments and presents that are made that day, and to set down in writing the names of the persons, who

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came to wait upon his master, and what presents they brought along with them. The forenoon being thus spent, and by repeated draughts of strong Liquors, which they are presented with in several places, a good foundation laid for the ensuing frolick, they crown the solemnity of the day with a plentiful dinner, which is commonly provided by the head or chief of the family. This visiting, and rambling about from place to place, lasts three days, but the eating and drinking, and treating one another is not discontinued for the whole month. The first three or four days every thing is provided for in plenty, and every one clad as elegantly and handsomely as his abilities will allow. Even poor labouring people, on this occasion, wear a Camisijno, as they call it, or a Garment of Ceremony, with a Scimiter stuck in their girdle. If they have none of their own, they borrow them of other people, for fear of being excluded from honest companies, and depriv'd of their share in the universal mirth and pleasure. Some few go to perform their devotions at the Temples, particularly that of Tensio Dai Sin.

*Second Yearly  
Festival.*

The second Sekf, or great yearly Festival, is call'd Sanguatz Sannitz, because of its being celebrated on the third day of the third month. On this also, after the usual compliments and visits, which friends and relations pay one to another, and inferiors to their superiors, every one diverts himself in the best manner he can. The season of the year, the beginning of the spring, the trees, chiefly Plumb, Cherry and Apricock-trees, which are then in full blossom, and loaded with numberless white and incarnate flowers, single and double, and no less remarkable for their largeness and plenty, than for their singular beauty, invite every body to take the diversion of the Country, and to behold nature in her new and inimitable dress. But this same festival is besides a day of pleasure and diversion for young girls, for whose sake a great Entertainment is commonly prepared by their Parents, whereto they invite their nearest relations and friends. A large and spacious apartment is curiously adorn'd with

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Puppets to a considerable value, which are to represent the Court of the Dairi, or Ecclesiastical Hereditary Emperor, with the Person of Finakuge. A Table with Japanese victuals is plac'd before each Puppet, and among other things, cakes made of rice and the leaves of young mugwort. These victuals, and a dish of Saki, the guests are presented with by the girls, for whose diversion the entertainment is intended, or if they be too young by their Parents. The following Story gave birth to this custom. A rich man, who liv'd near Riusagawa, which is as much as to say, the Bird River, had a daughter call'd Bunsjo, who was married to one Symmios Dai Mōsin. Not having any children by her husband for many years, she very earnestly address'd herself in her prayers to the Cami's or Gods of the Country, and this with so much success, that soon after she found herself big, and was brought to bed of 500 eggs. The poor woman extremely surpriz'd at this extraordinary accident, and full of fear, that the eggs, if hatch'd, would produce monstrous animals, pack'd them all up into a box, and threw them into the River Riusagawa, with this precaution however, that she wrote the word Fosjoroo upon the Box. Sometime after an old Fisherman, who lived a good way down the river, found this box floating, took it up, and having found it full of eggs, he carried them home to present them to his wife, who was of opinion, that there could not be any thing extraordinary in them, and that certainly they had been thrown into the water for some good reason, and therefore she advised him to carry them back, where he found them. But the old Man reply'd: We are both old, said he, my dear, and just on the brink of the grave, it will be a matter of very little consequence to us, whatever comes out of the eggs, and therefore I have a mind to hatch them, and to see what they will produce. Accordingly he hatch'd them in an oven, in hot sand, and between cushions, as the way is in the Indies, and having afterwards open'd them, they found in every one a Child. To keep such a number of Children prov'd a very heavy

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Bunsjo, or the  
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burthen for this old couple. However they made a shift, and bred them up with mugwort-leaves minc'd, and boil'd rice. But in time they grew so big, that the old man and his wife could not maintain them any longer, so that they were necessitated to shift for themselves, as well as they could, and took to robbing on the highway. Among other projects, it was propos'd to them to go up the river to the house of a rich man, who was very famous for his great wealth in that part of the Country. As good luck would have it, this house proved to be that of their Mother. Upon application made at the door, one of the servants ask'd what their names were, to which they answer'd, that they had no names, that they were a brood of 500 eggs, that mere want and necessity had oblig'd them to call, and that they would go about their business, if they would be so charitable as to give them some victuals. The servant having brought the message in to his Lady, she sent him back to inquire, whether there had not been something writ upon the box, in which the eggs had been found, and being answer'd, that the word Fosjoroo was found writ upon it, she could then no longer doubt, but that they all were her children, and accordingly acknowledg'd and receiv'd them as such, and made a great entertainment, whereat every one of the guests was presented with a dish of Sokana, cakes of mugwort and rice, and a branch of the Apricock-tree. This is the reason they give, why on this Festival branches of Apricock-trees are laid over the kettle, and cakes made of mugwort and rice, which they call Futsumotzi, that is, Mugwort-Cakes, and prepare after the following manner: The mugwort-leaves are soak'd in water over-night, then press'd, dry'd and reduc'd to powder, afterwards mix'd with rice, which hath been boil'd in water, then again reduc'd to powder and mix'd with boil'd rice and Adsuki, or red beans grossly powder'd, and so bak'd into cakes. The mother of these children was afterwards related among the goddesses of the country, by the name of Bensaiten. They believe that she is waited upon in the happy regions of

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the Gods by her five hundred sons, and they worship her as the goddess of riches.

The third Seku, or yearly Festival, is Goguatz-Gonitz, *The third yearly Festival.* or the fifth day of the fifth month. It is also call'd Tangono Seku, and is much of the same nature with the last, with this difference only, that it is intended chiefly for the diversion of young boys, who in this, as well as in other countries, neglect no opportunity to make a holiday, and to play about. The Inhabitants of Nagasaki divert themselves on the water on this and some following days, rowing up and down in their boats, which are for this purpose curiously adorn'd, and crying, according to the custom of the Chinese, Peiruun, Peiruun. Mugwort leaves are put upon the roofs and over the doors of their houses. It is commonly believ'd that the Mugwort gather'd about this time of the year, and particularly on these holidays, makes the best and strongest Moxa, when three or four years old. This Festival owes its origine to the history of Peiruun, a King of the Island Manrigasima, of whom, and the tragical destruction of this once rich and flourishing Island, I have given a large account, in my *Amœnitates Exoticæ*, Fasc 3. § 13. whereto I refer the Reader. (See the History of the Tea in the Appendix.) It begun to be celebrated at Nagasaki, by the Foktsui people, who introduc'd it at first among the young boys, and kept it for some time, before elderly and grave people would conform themselves to the custom. It is said, that at the place, where the Island stood, some remains of it do still appear in low water. The very best earth for porcellane ware is found at the same place, and sometimes entire vessels of a fine, thin, greenish, old china are taken up by the Divers, which the Japanese have a very great value for, both for their antiquity and for the good quality, which it is said they have, not only to preserve Tea a long while, but even to restore old Tea, which begins to decay, to its former strength and goodness.

*History of  
Peiruun.*

*Fourth yearly  
Festival.*

The fourth great yearly Festival is call'd Sissiguatz

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Nanuka, because of its being celebrated on the seventh day of the seventh month. They give it also the name of Sisseki Tanabatta, which implies as much, and Tano-munoseku, which is as much as to say, an Auxiliar Festival. The usual pleasures and diversions consisting in visiting one another, in eating and drinking, are follow'd on this day with the same freedom, as on other solemn days. The School-boys in particular, among various sorts of plays, erect poles or posts of Bamboos, and tie verses of their own making to them, to shew their application and progress at School.

*Fifth yearly  
Festival.*

The fifth and last of the great yearly Festivals is, Kunitz, or Kuguatz Kokonoka, so call'd, because of its being celebrated on the ninth day of the ninth month. Drinking is the favourite diversion on this Festival, tho' without prejudice to other their usual rejoicings. No expences are spar'd to provide victuals and good liquors in plenty, every one according to his ability. The joy and mirth is universal. Neighbours treat one another by turns that and some following days. Not even strangers and unknown persons are suffer'd to pass by without being invited to make merry with the company. In short, one would imagine that the Bacchanals of the Romans had been brought over into Japan, and establish'd there. At Nagasaki the solemnity is so much the greater, as the festival of Suwa, formerly a renowned Hunter, and now God and Protector of hunting, luckily happens to fall upon this same day. All sorts of diversions and publick shews, dancing, plays, processions and the like, (which they call Matsuri, or an offering, and Matsuru, that is, making an offering) so greatly divert and amuse the people, that many chuse rather to lose their dinner, than to give over sauntering and staring about the streets till late at night.

*Other  
Festivals.*

But besides these five great yearly Festivals, there are many more Holidays observ'd in Japan, of less note indeed, and sacred to particular Gods and Idols, in whose honour they are celebrated, either universally and through-

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out the Empire, or only in such particular places, which in a more peculiar manner acknowledge their favour and protection. It would be needless, and almost endless, to mention them all : However, to give some satisfaction to my Reader, I will confine my self to some of the most eminent. But before I proceed, I must beg leave to observe, that for the major part, they are not of so great antiquity and long standing, as the great yearly Festivals mention'd above, but of a later date, and instituted at different times in honour and memory of some of their Emperors, and other great Men, who had either in their life time done signal services to their Country, or by their apparitions after their death, by extraordinary miracles wrought by them, and by their powerful assistance in private undertakings convinc'd their Countrymen, that having been transported into the regions of immortal Spirits, they had no small share in the government of this world, and were worthy, on this account, to have divine worship paid them.

Tensio Dai Sin is the supreme of all the Gods of the Japanese, and acknowledg'd as Patron and Protector of the whole Empire. His annual Festival falls upon the sixteenth day of the ninth month, and is celebrated in all cities and villages, throughout the Empire, among other things, with solemn Matsuri's, as they call them, or processions and publick shews in honour, and often in presence of his Idol and Priests. It is a custom which obtains in all cities and villages, to have two such Matsuri's celebrated every year with great pomp and solemnity in honour of that God, to whose more particular care and protection they have devoted themselves. As to Tensio Dai Sin, besides his great yearly festival, which is on the sixteenth day of the ninth month, the sixteenth, twenty first and twenty sixth, days of every month are likewise sacred to him, but not celebrated with any great solemnity.

The ninth, (common people add the nineteenth and twenty ninth) of every month are sacred to Suwa. All

*Festival of  
Tensio Daisin.*

*Festival of  
Suwa.*



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lovers of hunting, and such persons as recommend themselves Suwa's more immediate protection, never fail on these days to pay their duty and worship to him at his Temples. His annual festival is celebrated with more than ordinary pomp and solemnity, on the ninth day of the sixth month. The Canusis on this day make all those, that come to worship at Suwa's Temples creep through a circle, or hoop, made of Bambous, and wound about with linnen, in memory of a certain accident, which is said to have happen'd to the Saint in his Life time. But the greatest of his yearly festivals is celebrated at Nagasaki on the ninth day of the ninth month. This City hath a particular veneration for Suwa, and the Matsuri's, and other publick and private rejoycings made on this occasion, last three days successively.

*Festivals of Tensin.* Tensin hath two yearly festivals, one on the twenty fifth day of the second month, the other on the twenty fifth day of the eighth month, which last is celebrated with much greater solemnity than the first. His chief Temple is at Saif, the place of his banishment. He hath another at Miaco, where he manifested himself by many miracles. His adorers resort in pilgrimage to these two places from all parts of the Empire, chiefly on the twenty fifth day of the eighth month. He hath also a private monthly holiday, every twenty fifth day of the month.

*Festivals of Fatzman.* The Festival of Fatzman, a Brother of Tensio Dai Sin, is likewise celebrated on the 25th day of the eighth month. He was in his lifetime call'd Oosin, and was the 16th Emperor of Japan.

The Festival of Mori Saki Dai Gongen, is on the 11th day of the third month.

Simios Dai Miosin.

Sitenno.

*Gotsutenno.* Gotsutenno, or Giwon, hath his Festival at Nangasaki, on the fifteenth day of the sixth month. His monthly holiday is the same with Fatzman's, but little regarded.

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Inari Dai Miosin, is the great God of the Foxes. *Inari.*  
His yearly Festival is on the eighth day of the eleventh month, and his monthly holiday every eighth day of the month.

Idsumo no O Jasijro, that is, O Jasijro of the Province *O Jasijro.*  
Idsumo, is another God, for whom they have a great respect. Amongst several glorious exploits, he kill'd a mischievous terrible Dragon. He is call'd also Osjuwo ni no Mikotto.

Kassino Dai Miosin. She was Empress of Japan, and *Kassino.*  
in her life-time call'd Singukoga.

Bensaiten. Her Festival is on the seventh day of *Bensaiten.*  
the eighth month. The History of this Goddess is amply describ'd at the beginning of this Chapter.

Kumano Gongen.

Naniwa Takakuno Mia Kokfirano Dai Miosin, was *Naniwa.*  
the seventeenth Emperor of Japan, and in his life time call'd Nintoku.

Askano Dai Miosin, was the twenty seventh Emperor *Askano.*  
of Japan, and when alive call'd Kei Tei.

Kimbo Senno Gogin, was in his life time call'd *Kimbo Senno*  
Ankan, and was the twenty eighth Emperor of Japan. *Gongen.*

The merchants worship and devote themselves in a *Gods of the*  
more peculiar manner to the four following Gods, as *Merchants.*  
Gods of fortune and prosperity. 1. Jebisu was Tensio *Jebisu.*

Daisin's brother, but by him disgrac'd and banish'd into an uninhabited Island. It is said of him, that he could live two or three days under water. He is, as it were, the Neptune of the Country, and the Protector of Fishermen, and Seafaring-people. They represent him sitting on a rock, with an angling-rod in one hand, or the celebrated fish Tai, or Steenbrassem in the other. 2. Daikoku, is said to have the power, that wherever *Daikoku.*  
he knocks with his hammer, he can fetch out from thence any thing he wants, as for instance, rice, victuals, cloth, money, &c. He is commonly represented sitting on a bale of rice, with his fortunate hammer in his right hand, and a bag laid by him, to put up what he knocks

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*Tossitoku.* out. 3. Tossitoku, and by some call'd Kurokusi. The Japanese worship him at the beginning of the new year, in order to obtain from his assistance, success and prosperity in their undertakings. He is represented standing, clad in a large gown, with long sleeves, with a long beard, a huge monstrous forehead, and large ears, and a fan in his right hand. The pictures of these three Gods are to be seen amongst other ornaments of the large Map of Japan (see Vol. III). 4. Fottei, by some call'd Miroku, is represented with a great huge belly. His worshippers expect from his benevolent assistance, among other good things, health, riches, and children.

*Fottei.*

These are the greatest of their Gods, and the Festival-days sacred to them. There are many more saints and great men, whose memory is celebrated on particular days, because of their noble actions, and great services done to their country. But as they are confined to particular places, being call'd the Saints of such or such a place, and besides, as they were never canoniz'd by the Mikaddo, who alone can make Saints, nor honour'd with an Okurina, as they call it, or illustrious title, which is usually given to new Gods and Saints, I did not think it worth while to make any Enquiries about them.

Thus far, what an attentive traveller can learn in the Country, concerning the Sintos Religion, and the Gods, who are the objects of its worship. A more extensive and accurate account of both is contain'd in two Japanese Books, one of which is call'd Nippon Odaiki, being an Historical and Chronological account of their Kintsju, or great men, and their memorable actions; the other Sin Dai Ki, that is, the History and Actions of their great Gods.

# THE PILGRIMAGE TO ISJE

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## Chap. IV.

### Of the Sanga or Pilgrimage to Isje.



He Japanese are very much addicted to Pilgrimages. They make several, and to different places. The first and chief goes to Isje, the second to the 33 chief Quanwon Temples of the Empire, the third to some of the most eminent Sin, or Cami, and Fotoge or Buds Temples, famous for the great miracles wrought there, and the help and benefit, Pilgrims found by going to worship there: Such are for instance, Nikotira, that is, the Temple of the Splendour of the Sun in the Province Osju, some Temples of Fatzman, some Temples of the great teacher Jakusi, and some more, whereof every one is at liberty to chose, which he likes best, or which it best suits his convenience to resort to. A true Orthodox Sintoist visits no other Temples in Pilgrimage, but those of his own Gods, and the Temple Saif, in Tsikusen, where Tensin died. It may not be amiss to observe in general, that of the three several sorts of Pilgrimages mention'd above, the last are made indifferently, by the Sintoists as well as the Budsdoids, with this difference however, that every one goes only to those Temples, and worships only those Gods, whom his religion commands him to worship. The second, which is the Pilgrimage to the 33 Quanwon Temples, is peculiar to neither of these two Religions, but made indifferently by the adherents of both, and look'd upon by the generality of the Japanese as a sure means to obtain happiness in this world, and bliss in that to come. But the first of all, which is made to Isje, I propose to take into a more particular consideration in this Chapter.

*Pilgrimages of  
the Japanese.*

Sanga, in the litteral sense of the word, is as much as to say, the Ascent, or going up the Temple, and must be understood only of this most eminent Temple of

*Pilgrimage to  
Ise.*

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*Its Names.*

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Tensio Dai Sin, or Tensio ko Dai Sin, that is, according to the litteral signification of these words, The great Hereditary Imperial God of the Celestial Generation. This Tensio Dai Sin, is the greatest of all the Gods of the Japanese, and the first and chief object of the Sintos Worship, on which account also his Temple is call'd Dai Singu, that is, the Temple of the great God, for Dai signifies great, Sin and Cami, a God, a Spirit, or Immortal Soul, and Gu in conjunction with these words, a Mia, that is, a Temple, or holy building erected in honour and memory of a God, or Immortal Spirit. The common people call it Isje Mia, or the Temple of Isje, from a Province of that name, wherein it stands. A particular and extraordinary holiness is ascrib'd to this Province, because Tensio Dai Sin was born, lived and died there, whence also they derive the name Isje.

*Temple at Isje.*

This Temple, according to the account of those, that have been to see it, is seated in a large plain, and is a sorry low building of wood, cover'd with a low, flattish, thatch'd roof. Particular care is taken to preserve it, as it was built originally, that it should be a standing monument of the extreme poverty and indigence of their ancestors and founders of the Temple, or the first men as they call them. In the middle of the Temple is nothing else but a looking-glass cast of Mettal, and polish'd, according to the fashion of the Country, and some cut-paper is hung round the walls; the looking-glass is placed there, as an Emblem of the All-seeing Eye of this great God, and the knowledge he hath of what passes in the inmost heart of his worshippers; the cut white paper is to represent the purity of the place, and to put his adorers in mind, that they ought not to appear before him, but with a pure unspotted heart and clean body. This principal Temple is surrounded with near an hundred small Chappels, built in honour of other Inferior Gods, which have little else of a Temple but the meer shape, being for the greatest part so low and small, that a man can scarce stand upright in them.

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Each of these Chapels is attended by a Canusi, or Secular Priest of the Sintos Religion. Next to the Temples and Chapels live multitudes of Nege, Lords or Officers of the Temple, and Taije, as they also stile themselves, that is, Evangelists or Messengers of the Gods, who keep houses and lodgings to accommodate Travellers and Pilgrims. Not far off lies a Town, or rather a large Borough, which bears the same name with the Temple, and is inhabited by Inn-keepers, Printers, Paper-makers, Book-binders, Cabinet-makers, Joiners and such other workmen, whose business and profession are any ways related to the holy trade carried on at this place.

Orthodox Sintoists go in Pilgrimage to Isje once a year, or at least once in their life. Nay, 'tis thought a duty incumbent on every true Patriot, whatever sect or religion he otherwise adheres to, and a publick mark of respect and gratitude, which every one ought to pay to Tensio Dai Sin, if not, as to the God and Protector of the Nation, at least, as to its founder and first parent. But besides that they look upon it as a duty, there are many considerable advantages, which, as they believe, accrue to those, that visit in Pilgrimage these holy places, such as for instance, absolution and delivery from sin, assurances of a happy state in the world to come, health, riches, dignities, children, and other temporal blessings in this life. To keep up the superstitious vulgar in these advantageous notions, every Pilgrim is presented by the Canusi's, for a small consideration, with an Ofarai, as they call it, that is, a great purification, being, as it were, a publick and undoubted Instrument of the absolution and remission of their sins, insured to themselves by this holy act. But as many people are not able to fetch them at Isje in person, by reason either of sickness, and old age, or because of their employments, attendance upon their Prince, or for some such other weighty cause, care is taken not to let them want so great and singular a benefit, but to provide them at home. Many of the Budsdoists resort in Pilgrimage

*Pilgrimage to  
Isje, by whom  
made, and how  
often.*

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to this place, at least once, if not oftner, in their life, were it but in order to get the reputation of a true Patriot amongst their Countrymen. But still there are very many who stay at home, and think it sufficient for the ease and quietness of their conscience, besides the yearly indulgences of their own Priests, to purchase the Ofarraiss, from Isje, great quantities whereof are sent yearly to all parts of the Empire.

*Is made at all  
Times of the  
Year.*

This Pilgrimage is made at all times of the year, but the greatest concourse of people is in the three first months (March, April and May,) when the season of the year, and the good weather, make the journey very agreeable and pleasant. Persons of all ranks and qualities, rich and poor, old and young, men and women, resort thither, the Lords only of the highest quality, and the most potent Princes of the Empire excepted, who seldom appear there in person. An Embassy from the Emperor is sent there once every year, in the first month, at which time also another with rich presents goes to Miaco, to the Ecclesiastical Hereditary Monarch. Most of the Princes of the Empire follow the Emperor's Example. As to the Pilgrims, who go there in Person, every one is at liberty to make the Journey in what manner he pleases. Able people do it at their own expence in litters, or on horseback, with a retinue suitable to their quality. Poor people go a foot, living upon charity which they beg along the road. They carry their bed along with them upon their back, being a Straw-mat roll'd up, and have a Pilgrim's staff in their hands, and a pail hung by their girdle, out of which they drink, and wherein they receive people's charity, pulling off their hats much after the European manner. Their hats are very large, twisted of split reeds. Generally speaking their names, birth, and the place from whence they come, are writ upon their hats and pails, that in case sudden death, or any other accident, shoul'd befall them upon the road, it might be known, who they are, and to whom they belong. Those that can afford it, wear a short white coat, without sleeves over their usual

*Pilgrims-  
dress.*

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dress, with their names stitch'd upon it before the breast and on the back. Multitudes of these Pilgrims are seen daily on the road. It is scarce credible what numbers set out, only from the Capital City of Jedo, and from the large Province Osju. It is no uncommon thing at Jedo for children to run away from their parents, in order to go in Pilgrimage to Isje. The like attempt would be more difficult in other places, where a traveller, that is not provided with the necessary passports, would expose himself to no small trouble. As to those that return from Isje, they have the privilege, that the Ofarraï, which they bring from thence, is allow'd every where as a good Passport.

After the Pilgrim is set out on his Journey to Isje, a rope with a bit of white paper twisted round it, is hung up over the door of his house, as a mark for all such as labour under an Ima, as they call it, that is under a considerable degree of impurity, occasion'd chiefly by the death of their parents or near relations, to avoid entering the same, it having been observ'd, that when by chance, or thro' inadvertency, such an impure person came into a Pilgrim's house, the Pilgrim at the same time found himself very much troubled with strange uneasy dreams, or expos'd to some misfortunes. The like marks of purity are also hung up over the walks which lead to the Mias, or Temples.

*Effects of  
Impurity on  
the Pilgrim.*

But it is requir'd besides, that the Pilgrim himself, when he is about, or hath already undertaken this holy journey, should abstain religiously, from what will make a man impure, as amongst other things from whoring, nay, lying with his own wife, not that otherwise it be thought an act of unholiness, and displeasing to the Gods, to comply with the duties of married persons, but because they are apprehensive that doing it at a time, when their minds should be wholly taken up with the holy action, they are about to perform, would prove prejudicial to them. The Jammabos, that is, Mountain Priests, (a certain religious order affecting a very austere life) in

*Laws of purity  
to be observ'd  
by him.*



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order to keep up these ridiculous notions in the minds of the superstitious, never fail to report about, and to make people believe strange stories of persons in this case, who were so firmly and closely join'd one to another, that nothing but the power of their charms, and magical ceremonies could bring them asunder. Should a Fusio, a person that labours under any degree of impurity, presume to undertake this holy journey, before he hath sufficiently purified himself, he would undoubtedly draw upon him, and his family, the Sinbatz, that is the displeasure and vengeance of the just and pure Gods. The Siukkie, or Priests of the Budsdo Religion, stand excluded for ever from these holy places, because they follow an impure profession and are oblig'd to attend sick people, and to bury the dead.

*Pilgrims, how  
they are to  
behave at Isje.*

When the Pilgrim is come to Isje, the desir'd end of his journey, which is done daily by great numbers, and upon some particular days by several thousands he repairs forthwith to one of the Canusi's, whom he is acquainted withal, or hath been address'd to, or by whom he hath been before furnish'd with Ofarrais, and accosts him in a civil and humble manner, bowing his forehead quite down to the ground according to the country fashion. The Canusi upon this, either conducts him himself, with other pilgrims that applied to him for the same purpose, or commands his servant to go along with them, to shew them the several temples, and to tell them the names of the Gods, to whom they were built, which being done, he himself carries them before the chief temple of Tensio Dai Sin, where with great humility they prostrate themselves flat to the ground, and in this abject posture address their supplications to this powerful God, setting forth their wants and necessities, and praying for happiness, riches, health, long life, and the like. After this manner it is, that they discharge their duty towards Tensio Dai Sin, and compleat the end of their Pilgrimage. They are entertained afterwards, as long as they stay at Isje, by the Canusi, who lodges them at his own

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house, if they are not able to bear the expence of a lodging at a publick Inn. The Pilgrims however, are generally so grateful, as to make the Canusi a handsom return for his civility, should it be even out of what they got by begging, and he hath complaisance enough not to refuse it.

Having performed all the acts of devotion this Pilgrimage requires, the Pilgrim is by the Canusi presented with an Ofarraï, or Indulgence. This Ofarraï is a small oblong square box, about a span and half long, two inches broad, an inch and half thick, made of small thin boards, and full of thin small sticks, some of which are wrapt up in bits of white paper, in order to remind the Pilgrim to be pure and humble, these two virtues being the most pleasing to the Gods. The name of the Temple, Dai Singu, that is, the Temple of the great God, printed in large characters, is pasted to the front of the box, and the name of the Canusi who gave the box, (for there are great numbers that carry on this trade) to the opposite side, in a smaller character, with the noble title of Taiju, which is as much as to say, Messengers of the Gods, a title which all the Officers of Mias assume to themselves.

*Ofarraï, or  
Indulgence-  
Box.*

This Ofarraï the Pilgrims receive with great tokens of respect and humility, and immediately tie it under their hats, in order to keep it from the rain. They wear it just under their forehead, and balance it with another box, or a bundle of straw, much of the same weight, which they fasten to the opposite side of the hat. Those that travel on horseback have better conveniencies to keep and to hide it. When the Pilgrims are got safe home, they take especial care for the preservation of this Ofarraï, as being a relick of very great moment and consequence to them. And altho' the effects and virtues of it be limited only to a year, yet after this term is expired, they allow it a very honourable place in one of the chief apartments of their houses, on a shelf made for this purpose, and rais'd above a man's height. In some

*How receiv'd  
and kept by  
the Pilgrim.*

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places the custom is to keep the old Ofarrais over the doors of their houses, underneath a small roof. Poor people, for want of a better place, keep them in hollow trees behind their houses. In like manner the Ofarrais of deceased people, and those that are dropt upon the road, when found, are put up carefully in the next hollow Tree.

*Are sent to all  
Parts of the  
Empire.*

Large quantities of these Ofarrais are sent by the Canusi's every year into all parts of the Empire, to supply those, who cannot conveniently, or are not willing to come and fetch them at Isje. These Ofarrai Merchants make it their business to resort to the principal and most populous towns towards the Sanguatz, as they call it, or New-years-day, this being one of their most solemn festivals, and a day of great purification, and certainly the time when they are most likely to dispose of their merchandize quickly, and to advantage. They sell at the same time new Almanacks, which are made by the command of the Mikaddo, or Ecclesiastical Hereditary Emperor, and cannot be printed any where else but at Isje. One may buy an Ofarrai and an Almanack together for a Maas, or an Itzebo. Able people will give more by way of charity. Those that buy them once, are sure to be called upon the next year, and to be presented with three things, to wit, a receipt from the Canusi, or rather a compliment of thanks to the buyer, a new Ofarrai, and a new Almanack. Such as pay handsomely, and more than is due, which common people seldom do, receive moreover a Sakkant, or a varnish'd wooden cup, as a small return for their generosity.

*Account of  
Isje, taken out  
of a Japanese  
Author.*

The following account of the present state and situation of the Temples at Isje, is taken out of Itznobe, a Japanese Author. There are two Temples at Isje, about the length of twelve streets distant from each other, both indifferent low structures. The ground whereon they stand hath not above six mats in compass, the place where the Canusi's sit in honour of Tensio Dai Sin, taken in. They are both cover'd with a thatch'd roof,

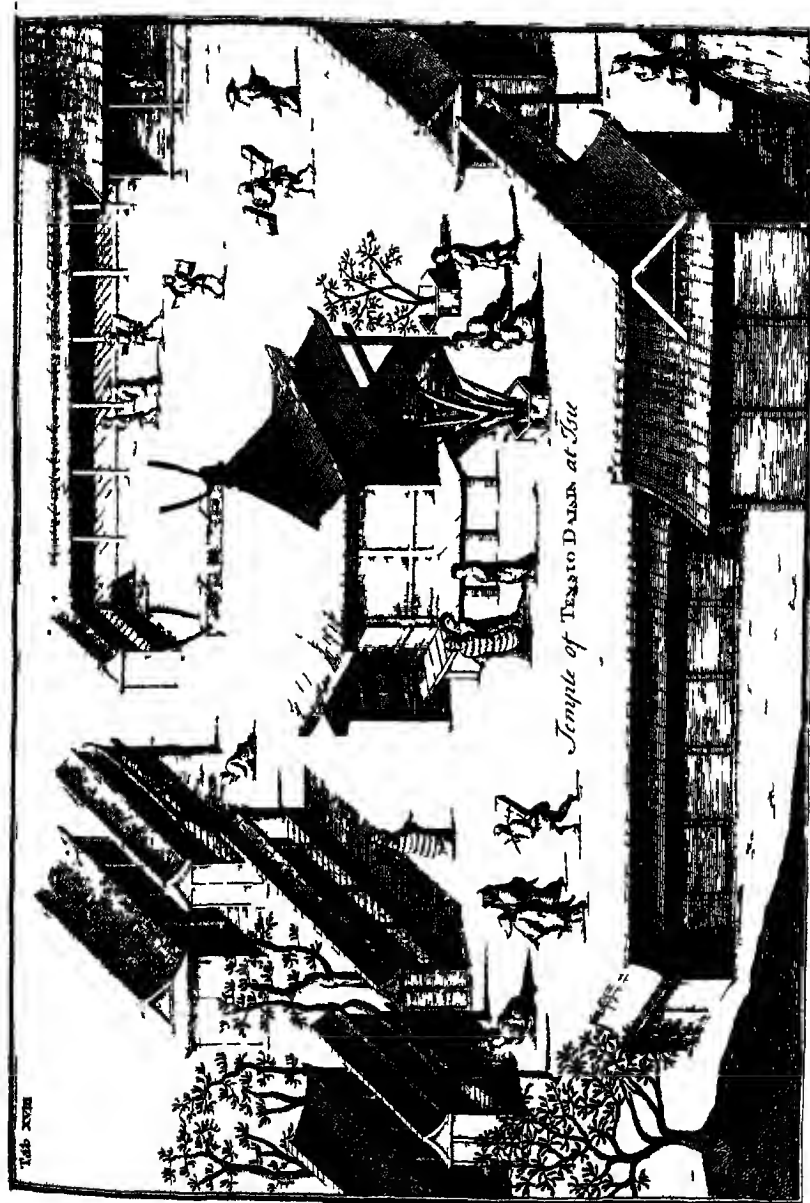


FIG. 75. A view of the temple of Tensho Daisin, at Isse, which the Japanese frequent in pilgrimage, copied from an original drawing of theirs.



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and both built, which is very remarkable, without any one of the workmen's receiving the least hurt in any part of his body. Behind these two Temples on a small eminence, stands the small, but true Temple of Tensio Dai Sin, which is called Fongu, that is, the true Temple, and which hath been purposely built higher than the others, in like manner as the Temple of Suwa is at Nangasaki. Within this Temple, a view of which, taken from a Japanese drawing, is represented in Fig. 75, there is nothing to be seen but a looking-glass, and bits of white paper.

The first of the Temples mention'd above is call'd Geku. It hath several Canusi's to attend it, and about fourscore Massia or smaller Temples around it, built in honour of Inferior Gods, each about four mats large, and guarded by a Canusi sitting within to receive people's charity, that being his perquisite for his attendance.

The second Mia is call'd Naiku, and stands about the length of twelve streets further off. It hath likewise great numbers of Canusi's, and forty Massia, or smaller Temples round it, each with a Canusi as above. The Canusi's of these smaller Temples have a very singular title, being call'd Mia Dsusume, which signifies Temple-Sparrows.

Those who have a mind to see these Temples, and what is remarkable in and about them, without being conducted by a Canusi, or his Servants, must observe the following Rules. They go in the first place to the River Mijangawa, which runs by the Village Isje, opposite to the Temples, there to wash and to clean themselves. Thence walking towards the houses of the Canusi's, and other merchants, which are about the length of three or four streets distant from the banks of the river, and passing the said houses, they come to a broad gravelly walk, which leads them streight to the Geku Mia. Here they worship in the first place, and then go round to view the inferior Temples, beginning on the right hand,

*Rules to be  
observed in  
seeing what is  
remarkable at  
Isje.*

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and so going on till they come again to the said Temple, from whence they proceed straight forward to the second, call'd Naiku, where they worship as before and see the Massia's round it. From this second Temple they proceed further up a neighbouring hill, situate not far from the coasts, and having walk'd the length of about fifteen streets, they come to a small cavern, called Awano Matta, that is, the Coast of Heaven, which is not above twenty Ikins distant from the Sea. 'Twas in this cavern the great Tensio Dai Sin hid himself, and thereby depriving the world, sun and stars of their light, shew'd, that he alone is the Lord and Fountain of Light, and the supreme of all the Gods. This Cavern is about a mat and a half large, with a small Temple or Chapel, wherein they keep a Cami or Idol sitting on a Cow, and call'd Dainitz no rai, that is, the great Representation of the Sun. Hard by live some Canusi's in two houses built upon the coasts, which are hereabouts very steep and rocky. The Pilgrim performs his devotions also at this Cavern and Temple, and then presents the Canusis with a few Putjes, desiring them withal to plant a Sugi-plant in memory of his having been there. From the top of this hill, a large Island is seen at a distance, lying about a mile and a half off the coasts, which they say arose out of the ocean in the times of Tensio Dai Sin. These are the most remarkable things to be seen at Isje. Curious Pilgrims before they return to Isje, go a couple of Miles further and see a stately Budsdo-Temple, call'd Asamadaki, where they worship a Quanwon, call'd Koku-sobosatz.

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## Chap. V.

### Of the Jammabos, or Mountain-Priests, and other Religious Orders.



He superstitious Japanese are no less *Japanese inclin'd to Religious Vows.* inclin'd to make religious Vows, than they are to visit in pilgrimage holy places. Many among them, and those in particular, who aim at a quick unhinder'd passage into their Elysian Fields,

or a more eminent place in these stations of happiness, devote themselves to enter into a certain religious order of Hermits, call'd Jammabos in the country-language. Others, who labour under some temporal misfortune, or are upon the point to go about some affair of consequence, frequently make vow, that in case of delivery from present danger, or good success in their undertakings, they will, out of respect and gratitude to the Gods, go to worship at certain Temples, or keep to a rigorous abstinence on certain days, or build Temples, or make valuable presents to the Priests, and extensive charities to the poor, and the like.

Jammabos signifies properly speaking, a Mountain *Jammabos, what they are.* Soldier. The character indeed, whereby this word is express'd, doth not altogether answer to this signification, which depends more upon the rules of their order, and their original establishment, whereby all the individual members of this society are oblig'd, in case of need, to fight for the Gods and the Religion of the Country. They are a sort of Hermits, who pretend to abandon the Temporal for the sake of the Spiritual and Eternal, to exchange an easy and commodious way of life, for an austere and rigorous one, pleasures for mortifications, spending most of their time in going up and down holy mountains, and frequently washing themselves in cold water, even in the midst of the winter. The richer among them, who are more at their ease, live in their



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own houses. The poorer go strolling and begging about the Country, particularly in the Province Syriga, in the neighbourhood of the high mountain Fusi Jamma, to the top whereof they are by the rules of their order oblig'd to climb every year in the sixth month. Some few have Mia's, or Temples, but generally speaking, so ill provided for, that they can scarce get a livelihood by them.

*The Order of  
the Jammabos  
by whom  
founded.*

The founder of this order was one Giunno Giossa, who liv'd about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any issue. He was the first that chose this solitary way of life for the mortification of his body. He spent all his time erring and wandering through desert, wild, and uninhabited places, which in the end prov'd no inconsiderable service to his Country, insomuch, as thereby he discover'd the situation and nature of such places, which no body before him ventur'd to view, or to pass thorough, because of their roughness and wild aspect, and by this means found out new, easier and shorter roads from places to places, to the great advantage of travellers. His followers, in success of time, split in two differing orders. One is call'd Tosanfa. Those who embrace this, must once a year climb up to the top of Fikoosan, a very high mountain in the Province Busen, upon the confines of Tsikusen, a journey of no small difficulty and danger, by reason of the height and steepness of this mountain, and the many precipices all round it, but much more, because, as they pretend, it hath this singular quality, that all those who presume to ascend it, when Fusio's, that is, labouring under any degree of impurity, are by way of punishment for their impious rashness possess'd with the Fox (others wou'd say, the Devil) and turn stark mad. The second order is call'd, Fonsanfa. Those who enter into this, must visit in pilgrimage, once a year, the grave of their Founder at the top of a high mountain in the Province Jostsijno, which by reason of its height is call'd Omine, that is, the

*Split in two.  
Tosanfa.*

*Fonsanfa.*

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top of the high mountain. It is said to be excessive cold at the top of this mountain, the steepness and precipices whereof make its ascent no less dangerous, than that of the other mention'd above. Should any one presume to undertake this Journey, without having first duly purify'd and prepar'd himself for it, he would run the hazard of being thrown down the horrid precipices, and dash'd to pieces, or at least by a lingring sickness, or some other considerable misfortune, pay for his folly, and the contempt of the just anger of the Gods. And yet all these dangers and difficulties notwithstanding, all persons, who enter into any of these two orders, must undertake this journey once a year. In order to this they qualify themselves by a previous mortification, by virtue whereof they must for some time abstain from lying with their wives, from impure food, and other things, by the use of which they might contract any degree of impurity, though never so small, not forgetting frequently to bath and to wash themselves in cold water. As long as they are upon the Journey, they must live only upon what roots and plants they find on the mountain.

If they return safe home from this hazardous Pilgrimage, they repair forthwith, each to the general of his order, who resides at Miaco, make him a small present in money, which if poor, they must get by begging, and receive from him a more honourable title and higher dignity, which occasions some alteration in their dress, and encreases the respect that must be shewn them by their brethren of the same order. So far is ambition from being banish'd out of these religious Societies. For thus they rise by degrees, much after the same manner, and in the same order as they do in the society of the Blind, of which I shall have occasion to speak in the latter part of this Chapter.

*Ranks and  
Titles of the  
Jammabos.*

The Religious of this order wear the common habit of Secular Persons, with some additional ornaments, directed by the Statutes of the order, each of which hath a peculiar name and meaning. They are.

*Their habit.*

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*Additional  
ornaments.*

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Wakisasi, a Scimeter of Fudo, which they wear stuck in their Girdle on the left side. It is somewhat shorter than a Katanna, and kept in a flat sheath.

Sakkudsiō a small staff of the God Dsiō, with a Copperhead, to which are fastened four Rings likewise of Copper. They rattle this staff in their prayers upon uttering certain words.

Foranokai a large shell, which will hold about a pint of water, and is wound like a Buccinum, or Trumpet, smooth, white, with beautiful red spots and lines. It is found chiefly about Array in low-water. It hangs down from their Girdle, and serves them in the nature of a Trumpet, having for this purpose a tube fasten'd to the end, through which they blow upon approach of Travellers to beg their Charity. It sounds not unlike a Cowherds-horn.

Dsusuake, a twisted band or scarf, with Fringes at the end. They wear it about their neck. By the length of this Scarf, as also by the shape and size of the fringes, it is known, what titles and dignities they have been raised to by their Superiors.

Foki, a Cap, or Head dress, which they wear on their forehead. It is peculiar only to some few among them.

Oji, a bag, wherein they keep a Book, some Money, and cloth. They carry it upon their back.

Jatzuwono warandzie, are their shoes, or sandals, which are twisted of straw, and the stalks of the Tarate flower, which plant is in a peculiar repute of Holiness among them. They wear them chiefly in their penitential Pilgrimages to the tops of the two holy Mountains above-mentioned.

Iza Taka no Dsiusu, is their Rosary, or string of Beads, by which they say their prayers. It is made of rough Balls. The invention and use of it are of a later date, than the institution of the order, accordingly there is no mention made of it in the statutes of the same. (These Beads, with some others, see among

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the ornaments of the Map of Japan.) Kongo Dsujé, a thick strong staff, a very useful Instrument for their Journey to the top of the Mountains aforesaid.

The most eminent among them have the hair cut off short behind their heads. Others let it grow, and tie it together. Many shave themselves close, as do in particular the Novices upon their entring the order, in imitation of the Budsdo Priests, of whom they have borrowed this custom.

These Sintos Hermits are now very much degenerated from the austerity of their Predecessors, who in imitation of their Founder's Example, and pursuant to the rules laid down by him, lived, from their first entring the order, upon nothing else but plants and roots, and exposed themselves to perpetual and very rude trials and mortifications, fasting, washing themselves in cold water, erring through woods and forests, desert and uninhabited places, and the like. In like manner, they deviated very much from the simplicity of the Religion, they formerly professed, admitting the worship of such foreign Idols, as are thought by them to have the greatest power and influence over the occurrences of human life. They enlarged their System of divinity, and encreased the number of superstitious ceremonies. Among other things they betook themselves to a sort of trade, which proves very beneficial to them, and to impose upon the vulgar they give out, that they are peculiarly versed in Magical arts and sciences, pretending by virtue of certain ceremonies, and mystical obscure words and charms, to command all the Gods worship'd in the Country, as well of the Sintoists as those of the Budsdoists, the worship of whom, was brought over from beyond Sea, to conjure and drive out evil spirits, to do many things beyond the power of Nature, to dive into secrets and mysteries, to recover stolen Goods, and to discover the thieves, to fortel future events, to explain dreams, to cure desperate distempers, to find out the guilt, or innocence,

*Present state  
of this order.*

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of persons accused of crimes and misdemeanors, and the like.

*Their way of  
curing distempers.*

I flatter myself the Reader will not be displeased to receive some farther Information about their way of proceeding in several of these particulars. To begin with the cure of distempers. The patient is to give the Jammabos as good an account, as possibly he can, of his distemper and the condition he is in. The Jammabos after a full hearing writes some characters on a bit of paper, which Characters, as he pretends, have a particular relation to the constitution of the patient and the nature of his distemper. This done, he places the paper on an altar before his Idols, performing many superstitious ceremonies, in order, as he gives out, to communicate a healing faculty to it after which he makes it up into pills, whereof the patient is to take one every morning, drinking a large draught of water upon it, which again must be drawn up from the spring or river, not without some mystery, and towards such a corner of the world, the Jammabos directs. These Character pills are called Goof. It must be observed however, that the Jammabos seldom administer, and the Patients still seldomer resolve to undergo this mysterious cure, till they are almost past all hopes of recovery. In less desperate cases recourse is had to more natural remedies.

*Of finding out  
whether People  
are innocent or  
guilty.*

Their trials of the guilt or innocence of persons accus'd of crimes and misdemeanours, are made in presence of an Idol, call'd Fudo, sitting amidst fire and flames, not indeed in a judicial and publick way, after the manner of the Brahmines, Siamites, and other Heathens, nor by giving the question, as is often done in Europe, chiefly in cases of witchcraft, but privately in the house, where the fact was committed, and in presence of the domesticks, either by a simple conjuring and uttering certain words, or by fire, or by a draught of Khumano Goo. If the first, a simple conjuration, proves ineffectual, recourse is had to the second, a trial by fire, to be perform'd by making the suspected persons walk thrice over a coal-fire,

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about a fathom long, which if they can do without being burnt on the soles of their feet, they are acquitted. Some are brought to confession by a draught of Khumano Goo. Goo is a paper fill'd with characters and pictures of black birds, as Ravens and others, and sealed with the seals of the Jammabos. It is pasted to the doors of houses, to keep off evil spirits, and serves for several other superstitious purposes. It is made indifferently by all Jammabos, but the best come from Khumano, whence the name. A little bit tore off of this paper, must be swallow'd by the accus'd Person, in a draught of water, and it is said, that if he be guilty, it will work and trouble him most cruelly till he confesses. They talk very big of the surprising and wonderful virtues of their charms and conjurations, whereby they pretend, to be able to manage and handle burning coals and red-hot iron, without receiving any the least hurt, suddenly to extinguish fires, to make cold water boiling hot, and hot water ice-cold in an instant, to keep People's swords and scimiters so fast in the sheath, that no force is able to draw them out, to keep themselves from being hurt by these or other weapons, and to perform many more such uncommon and surprizing things, which, if more nicely examin'd, would be found perhaps to be little else than Juggler's Tricks, and effects of natural causes. They call it Jamassu, which signifies, Conjuring Strokes. These mighty strokes are nothing else but certain motions of their hands and fingers, whereby they pretend to represent Crocodiles, Tygers, and other monstrous animals, at the same time uttering certain obscure sounds. By this, and by frequently altering these positions and representations, as also by lifting up and letting fall their voice, they endeavour, they say, as with so many cross-strokes to come within reach of the object to be charmed, till at last having remov'd and cut through all obstacles and hindrances they obtain their desired end.

One of their chief and most mysterious Sin, as they sometimes call them, or charms, is, when holding up both hands, and twisting the fingers, as it were, one

*Their greatest  
Charm.*

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within another, they represent the Si Tensi O, that is the four most powerful Gods of the thirty third and last Heaven. The position, which they put their Fingers in, is thus. They hold up the two middle fingers one against another almost perpendicular, and make the two next fingers, on each side, cross one another in such a manner, that they point towards four different corners of the world, in representation of these four Gods, whom they call Tammonden, Tsigokten, Sosioten, and Kamokten. The two middle fingers, held up as I observ'd, almost perpendicularly, serve them, as they pretend, in the nature of a Spy-glass, whereby to spy out the Spirits and distempers, to see the Kitz or Fox, and the Ma, or evil Spirit, lodged in peoples bodies, and to find out precisely, what sort they be of, in order afterwards to square their charms and ceremonious superstitions to the more effectual driving of them out. But this same position of the middle fingers with regard to the rest is to represent besides Fudo mio wo, that is, the holy great Fudo, formerly a Giosia, a mighty devotee of their order, who, among other extraordinary mortifications, sat down daily in the midst of a large Fire, though without receiving any hurt, and by whose powerful assistance they believe, on this account, to be able not only to destroy the burning quality of fire, when they please, but also to make it serve at command to what purposes they think fit. A lamp fill'd with an Oyl made of a certain black venomous water lizard, call'd Inari, is kept continually burning before the Idol of Fudo.

*Trial of their  
Novices.*

The Jammabos make a mighty secret of these charms and mysterious arts. However, for a handsome reward they will communicate and teach them to other people, though under condition of secrecy. The account, I have given in this Chapter, of this singular order, I had chiefly from a young Japanese well versed in the affairs of his Country, whom during my stay in Japan I taught Physick and Surgery, and who had been one of their

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Scholars himself. He further told me, that before they would let him into the secret, they made him undergo a very rude Noviciate. And in the first place he was to abstain from every thing, that had had life in it, and to subsist only upon rice and herbs for six days together. In the next place they commanded him to wash himself seven times a day in cold water, and kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himself up seven-hundred and fourscore times every day. This last part of his Trial he found also the rudest, for by getting up and down two or three hundred times, he brought himself all into a sweat, and grew so tired and weary, that he was often upon the point to run away from his Masters, but being a young lusty fellow, shame rather than curiosity prevailed upon him to hold it out to the last.

Thus much of the Jammabos. There are still many more religious orders and societies establish'd in this country, a particular account of which would swell this Chapter to an unbecoming length. The superstitious veneration of the vulgar for their Ecclesiasticks, the ease and pleasures of a religious life, great as they are, 'tis no wonder, that the number of costly temples, rich monasteries and convents, where under the cloak of retirement, and divine worship, the Monks give themselves up to an uninterrupted pursuit of wantonness and luxury, is grown to an excess scarce credible. But there are also some particular societies, not purely Ecclesiastical, nor confin'd to the Clergy alone, but rather of a mix'd nature, with an allay of secularity. Out of many that of the blind is not unworthy of consideration, a singular, but very ancient and numerous body, compos'd of Persons of all ranks and professions. Originally they made up but one society, but in process of time they split into two separate bodies, one of which is called, Feekisado, or the Blind Feekis, the other Bussetz Sato, or the Blind Bussetz. It will not be

*Societies of  
Blind People.*

*That of the  
Bussetz.*



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*By whom  
founded.*

amiss to enquire into the origin and constitutions of both. The Bussetz Sato must be consider'd first, as being of a more antient standing. At present this society is compos'd only of Ecclesiastical persons, whose rules and customs are not very different from those of the Jammabos. Their Founder was Senmimar, the Emperor Jengino Mikaddo his third (and according to some authors his fourth) Son, and the occasion of their institution is recorded in Japanese Histories to have been as follows. Senmimar was a youth of incomparable beauty, and exceedingly belov'd by all that came near him. It happen'd that a Princess of the Imperial Blood fell desperately in love with him: Her beauty and virtues prov'd charms as unresistable to the young Prince, as his graceful Person and princely qualities had been to her. For some time the happy lovers enjoy'd all the satisfaction and mutual returns of passion and friendship, when the death of the Princess intervening Senmimar took it so much to heart, that not long after thro' grief and sorrow he lost his sight. Upon this, to perpetuate the memory of his dearly beloved, and to make known to posterity, what an unfortunate effect his unfeign'd concern and sorrow for her loss had had upon himself, he resolv'd, with his father's leave, and under his Imperial Charter, to erect a society, whereinto none should be admitted, but such as had the misfortune to be blind by birth or accident. His design was put in execution accordingly. The new erected society prosper'd exceedingly, and flourish'd, and got into great repute at Court, and in the Empire. For some Centuries they continu'd united in one body, till a new society of the Feki Blind, as they are now call'd, sprung up, which in a short time got so far the better of the former, many great men in the Empire, who were blind, voluntarily entering into it, that by degrees they lost much of their reputation, and were reduc'd very low in number, none being left at last but ecclesiastical Persons, to whom it remains now confin'd. Ever

*Society of the  
Feki Blind.*

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since their first institution, the Feki Blind continu'd in an uninterrupted possession of all the esteem and authority, the Bussetz had once enjoy'd. Nay, being still more numerous, they are also much more consider'd in proportion. They owe their origin to the civil wars between the Feki's and Gendzi's, both contending for the Empire. Whole Volumes have been wrote of the long and bloody dissentions between these two once considerable and powerful parties, and the manifold calamities which thence befel the Empire. The cause of Feki and his adherents, appearing more just to the then reigning Dairi, than that of Gendzi, he thought himself bound in conscience to support it, which he did so effectually, that Gendzi, and his party were defeated and almost totally destroy'd. The victorious Feki, as success is often follow'd by pride and ambition, soon forgot the obligations he lay under to the Dairi, and behav'd himself with so much insolence and ungratefulness towards him, that he resolv'd to espouse the interest, tho' almost totally sunk, of Gendzi and his adherents, promising all manner of encouragement and assistance, if they would once more gather all their strength together, and take up arms against Feki and his Party. Affairs upon this soon took another turn, victory in a decisive battle favour'd the Gendzi's ; Feki himself was slain near Simonoseki, and his whole army defeated, but few escaping. Amongst those who escap'd with their lives, was Kakekigo, a General very much renowned for his valour and supernatural strength, which 'twas believ'd he obtain'd from Quanwon, as a reward for his constant devotion to that God. This General fled in a small boat. Joritomo, General of the Gendzi's, and himself a very resolute Soldier, knew of what consequence it was to secure the person of Kakekigo, and till then thinking his victory incomplete, he caus'd him to be pursued and taken. However, when he was brought before him, he treated him kindly, and with all the respect due to a Person of his rank and character, withall confining him so little, that Kakekigo found means several times to make

*Occasion of  
their Institution.*

*History of  
Kakekigo their  
Founder.*

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his escape, but was as often retaken. The generous Joritomo had no thoughts of putting him to death, tho' his Enemy and his Prisoner. Nay, far from it, he put such a value upon the friendship and affection of a Person of his note, as to think it worth his while to purchase it at any price. One day when he was pressing him very close to enter into his service, upon whatever terms he pleas'd, the captive General return'd him the following resolute answer. I was once, said he, a faithful Servant to a kind master. Now he is dead, no other shall boast of my faith and friendship. I own, that you have laid me under great obligations. I owe even my life to your Clemency. And yet such is my misfortune, that I cannot set my Eyes on you, but with a design, in revenge of him and me, to cut off your head. These therefore, these designing instruments of mischief I will offer to you, as the only acknowledgment for your generous behaviour towards me, my unhappy condition will allow me to give you. This said, he plucks out both his Eyes, and on a plate, presents them to Joritomo, undaunted like that bold Roman, who in sight of Porsenna, burnt his right hand on the altar. Joritomo astonish'd at so much magnanimity and resolution, forthwith set the captive General at liberty, who thereupon retired into the Province Fiuga, where he learnt to play upon the Bywa, a particular musical instrument used in Japan, and give birth to this Society of the Feki blind, of which he himself was the first Kengio, or Head. This is the account, Japanese Histories give of the original institution of this Society, which is since grown very numerous, being composed of persons of all ranks and professions. They shave their heads, as do also the Bussetz sato, or Ecclesiastical blind. Otherwise, being secular persons, they wear also a secular habit, different however from the common dress of the Japanese, and different among themselves according to their rank and dignities. They do not live upon Charity, but make a shift, in their several capacities, to get a livelihood for themselves, and to provide for the maintenance

*Present state  
of this Society.*

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of their commonwealth, following divers professions not altogether inconsistent with their unhappy condition. Many of them apply themselves to Music, in which capacity they are employ'd at the Courts of Princes and great men, as also upon publick solemnities, festivals, processions, weddings, and the like. Whoever is once admitted a member of this Society, must remain such for life. They are dispersed up and down the Empire, but their General resides at Miaco, where the Cash of the Company is kept. He is call'd Osiok, and hath 4300 Thails a year allow'd him for his maintenance by the Dairi. He governs the common-wealth, being assisted by ten Counsellors call'd Siu Ro, which signifies Elder men, Alder-men, of which he, the General himself is the eldest. They reside at Miaco, and have, jointly with the General, power of life and death, with this restriction however, that no person can be executed, unless the Sentence be approv'd of, and the dead-warrant sign'd by the Lord Chief Justice of Miaco. The Council of ten appoint their inferior officers, who reside in the several Provinces: Some of these are call'd Kengio, as it were, Father Provincials, being each in his Province, what the General is with regard to the whole Society. The founder himself took only the title of Ken Gio. But the society being in process of time grown very numerous, 'twas thought necessary to alter the government, and to appoint a Court superior to the Kengios. Every Kengio hath his Kotos, as they are call'd, to assist and advise him. The Kotos sometimes govern particular districts by themselves. At Nagasaki there is a Kengio and two Koto's, under whose command stand all the Blind of that Town, and adjacent Country. The Kengio's and Koto's have many other inferior officers subordinate to them, who are call'd Sijbun, and are again subordinate to one another. They differ from the common body of the blind, by wearing long breeches. As they have different ranks and titles among themselves, so they are oblig'd every five years to purchase a new Quan, that is, a new and higher

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title from their Kengio, for 20 to 50 Thails. If they neglect, or are not able to do it, they are remov'd to a lower rank. The main body of the Blind are comprehended under one general name of Mukwan. These wear no breeches, and are divided into four Quans, ranks, or classes. Those of the fourth and last class, are capable of being made Sijbuns, from which office they gradually rise to the dignity of Koto, Kengio, and so on. Sometimes, thro' money or favour they rise very suddenly.

### Chap. VI.

#### Of the Budsdo, or Foreign Pagan Worship, and its Founder.

*Foreign Pagan  
Worship.*



*Its Origine.*

*Budha, its  
Founder.*

Foreign Idols, for distinction's sake from the Kami, or Sin, which were worshipp'd in the country in the most ancient times, are call'd Budsdo and Fotoke. The Characters also, whereby these two words are express'd, differ from those of Sin and Cami. Budsdo, in the littleral sense signifies the way of Foreign Idols, that is, the way of worshipping Foreign Idols. The origine of this religion, which quickly spread thro' most Asiatick Countries to the very extremities of the East, (not unlike the Indian Fig-tree, which propogates itself, and spreads far round, by sending down new roots from the extremities of its branches,) must be look'd for among the Brahmines. I have strong reasons to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very same person, whom the Brahmines call Budha, and believe to be an essential part of Wisthnu, or their Deity, who made its ninth appearance in the world under this name, and in the shape of this Man. The Chinese and Japanese call him Buds and Siaka. These two names indeed became in success of time a common Epithet of all Gods and Idols in general, the worship of whom was brought over

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from other Countries : sometimes also they were given to the Saints and great men, who preach'd these new doctrines. The common people in Siam, call him Prah Pudi Dsau, that is, the Holy Lord, and the learned among them, in their Pali or holy language, Sammona Khodum. The Peguans call him Sammana Khutama. (See Book I. Ch. II.)

His native country, according to the Japanese (with regard to whom he is chiefly consider'd in this place) is Magattakokf, or the Province Magatta in the Country Tensik. Tensik, in the literal sense, signifies a Heavenly Country, a Country of Heavens. The Japanese comprehend under this name the Island of Ceylan, the Coasts of Malabar and Cormandel, and in general all the Countries of South Asia, the continent as well as the neighbouring Islands, which are inhabited by Blacks, such as the Peninsula of Malacca, the Islands of Sumatra, Java, the Kingdoms of Siam, Pegu, &c. *His Native Country.*

He was born in the twenty-sixth year of the reign of the Chinese Emperor Soowo, who was fourth Successor of the famous Suno Buo, on the eighth day of the fourth month. This was according to some the year before our Saviour's Nativity 1029, and according to others 1027; when I was in Siam, in 1690, the Siamites then told 2232 years from their Budha, who, if he be the same with the Siaka of the Japanese, his birth comes up no higher than 542 years before Christ. His father was King of Magattakokf, a powerful Kingdom in the Country Tensikf. I conjecture this to be the Island of Ceylon. The Kingdom of Siam indeed is so call'd to this day by the common People in Japan. *His Birth.*

Siaka, when he came to be nineteen years of age, quitted his Palace, leaving his wife and an only son behind him, and voluntarily, of his own choice, became a disciple of Arara Sennin, then a Hermit of great repute, who liv'd at the top of a mountain call'd Dandokf. Under the inspection of this holy man he betook himself to a very austere life, wholly taken up with an *His Life.*

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almost uninterrupted contemplation of heavenly and divine things, in a posture very singular in itself, but reckon'd very proper for this sublime way of thinking, to wit, sitting cross-legg'd, with his hands in the bosom placed so, that the extremities of both thumbs touch'd one another: A posture, which is thought to engage one's mind into so profound a meditation, and to wrap it up so entirely within itself, that the body lies for a while as it were senseless, unattentive, and unmoved by any external objects whatsoever. This profound Enthusiasm is by them call'd *Safen*, and the divine truths revealed to such persons *Satori*. As to *Siaka* himself, the force of his Enthusiasm was so great, that by its means he penetrated into the most secret and important points of religion, discovering the existence and state of Heaven and Hell, as places of reward and punishment, the state of our Souls in a life to come, the transmigration thereof, the way to eternal happiness, the divine Power of the Gods in the government of this world, and many more things beyond the reach of humane understanding, which he afterwards freely communicated to the numerous crowds of his disciples, who for the sake of his doctrine and instructions follow'd him in flocks, embracing the same austere way of life, which he led himself.

*His Death.* He liv'd seventy-nine years, and died on the fifteenth day of the second month, in the year before Christ 950.

*His Doctrine.* The most essential points of his doctrine are as follows.

The souls of men and animals are immortal: Both are of the same substance, and differ only according to the different objects they are placed in, whether human or animal.

The souls of men after their departure from their bodies, are rewarded in a place of happiness, or misery, according to their behaviour in this life.

*Place of Happiness.* The place of happiness is call'd *Gokurakf*, that is, a place of eternal pleasures. As the Gods differ in their

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nature, and the Souls of men in the merit of their past actions, so do likewise the degrees of pleasure and happiness in their Elysian Fields, that every one may be rewarded as he deserves. However the whole place is so thoroughly fill'd with bliss and pleasure, that each happy inhabitant thinks his portion the best, and far from envying the happier state of others, wishes only for ever to enjoy his own.

Amida is the sovereign Commander of these heavenly Stations, (for all his doctrine hath not been introduc'd by the Brahmines, till after our Saviour's glorious resurrection.) He is look'd upon as the general Patron and Protector of human Souls, but more particularly as the God and Father of those, who happily transmigrate into these places of bliss. Through his, and his sole mediation, Men are to obtain absolution from their sins, and a portion of happiness in the future Life.

Leading a virtuous Life, and doing nothing that is contrary to the Commandments of the Law of Siaka, is the only way to become agreeable unto Amida, and worthy of eternal happiness.

The five Commandments of the Doctrine of Siaka, which are the standing rule of the life and behaviour of all his faithful adherents, are call'd Gokai, which implies as much, as the five Cautions, or Warnings. They are, Se Seo, the Law not to kill any thing that hath Life in it.

Tsu To, the Law not to steal.

Sijain, the Law not to whore.

Mago, the Law not to lie.

Onsiu, the Law not to drink strong Liquors; a Law which Siaka most earnestly recommended to his Disciples, to be by them strictly observ'd.

Next to these five chief and general Commandments, which contain in substance the whole Law of Siaka, follow ten Sikkai, as they call them, that is Counsels, or Admonitions, being nothing else but the five first Laws branch'd out, and applied to more particular actions,

*Amida.*

*Five Com-  
mandments of  
Siaka.*

*Their Divi-  
sion and Sub-  
division in  
Sikkai.*



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and tending to a stricter observance of Virtue. For the sake of the learned, and such as aim at a more than ordinary state of Virtue and Perfection even in this World, a still further subdivision hath been contriv'd into Go Fiakkai, that is, five hundred Counsels and Admonitions, wherein are specified, and determin'd with the utmost exactness and particularity, whatever actions have, according to their notions, the least tendency to virtue and vice, and ought on this account to be done or omitted.

*And Go  
Fiakkai.*

The number of these Gosiakkai being so very extensive, 'tis no wonder, that those, who will oblige themselves to a strict observance thereof, are as few in proportion, the rather since they tend to such a thorough mortification of their bodies, as to measure and prescribe the very minutest parts of their diet, allowing scarce so much as is necessary to keep them from starving. Nothing but the ambition of acquiring a great repute of Perfection and Sanctity in this World, and the desire of being rais'd to a more eminent station of happiness in the next, can prompt any body to undergo such a rude and severe discipline, as is prescribed by the Go Fiakkai, and few there are, even among the best part of their Clergy, who, for the sake of a greater portion of happiness in a future World, would willingly renounce the very least pleasures of this.

*Place of  
Torment.*

All Persons, Secular or Ecclesiastical, who by their sinful Life and vitious Actions have rendered themselves unworthy of the pleasures prepar'd for the virtuous, are sent after their death to a place of misery, call'd Dsigokf, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleasures of the Elysian Fields differ in degrees, so do likewise the torments in these infernal places. Justice requires that every one should be punished, according to the nature and number of his crimes, the number of years he lived in the world, the station he lived in, and the opportunities he had to be virtuous, and good.

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Jemma, or with a more majestic Character Jemma O, (by which same name he is known also to the Brahmines, Siamites, and Chinese,) is the severe Judge and sovereign commander of this place of darkness and misery. All the vitious actions of mankind appear to him in all their horror and heinousness, by the means of a large looking-glass, placed before him and called, Ssofarino Kagami or the looking-glass of knowledge. The miseries of the poor unhappy Souls confined to these prisons of darkness are not so considerable and lasting, but that great relief may be expected from the virtuous life and good actions of their family, Friends and relations, whom they left behind. But nothing is so conducive to this desirable end, as the prayers and offerings of the Priests to the great and good Amida, who by his powerful intercession can prevail so far upon the almost inexorable Judge of this infernal place, as to oblige him to remit from the severity of his Sentence, to treat the unhappy imprison'd Souls with kindness, at least so far, as it is not inconsistent with his Justice and the punishment their crimes deserve, and last of all, to send them abroad into the world again assoon as possible.

When the miserable Souls have been confined in these prisons of darkness a time sufficient to expiate their Crimes, they are, by virtue of the Sentence of Jemma O, sent back into the world, to animate, not indeed the bodies of men, but of such vile creatures, whose nature and properties are nearly related to their former sinful Inclinations, such as for instance, Serpents, Toads, Insects, Birds, Fishes, Quadrupeds and the like. From the vilest of these, transmigrating by degrees into others and nobler, they at last are suffered again to enter human Bodies, by which means it is put in their power, either by a good and virtuous life to render themselves worthy of a future uninterrupted state of happiness, or by a new course of vices to expose themselves once more to undergo all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

*Return of the  
Souls of the  
impious into  
the World.*

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Thus far the most essential points of the doctrine of Siaka.

*Siaka's disciples.*

Among the disciples of Siaka arose several eminent men, who contributed greatly to the propagation of his doctrine, and were succeeded by others equally learned and zealous, insomuch, that we need not wonder, that his religion within a very short compass of time spread to the very extremities of the East, even all the difficulties, they had to struggle with, notwithstanding.

*Annan and Kasia.*

The most eminent of his disciples were Annan and Kasia, or with their full titles Annan Sonsja, and Kasia Sonsja. They collected his wise sentences, and what was found after his death, written with his own hands on the leaves of trees, into a book, which for its peculiar excellency is call'd Fokekio, that is, the Book of fine Flowers (in comparison with the holy Tarate-Flower) and sometimes also by way of pre-eminence Kio, the Book, as being the most perfect performance in its kind, and the Bible of all Eastern Nations beyond the Ganges, who embraced Siaka's doctrine. The two compilers of it, for their care and pains, were related among the Saints, and are now worshipp'd jointly with Siaka, in whose Temples, and upon whose altars, they are placed, one to his right, the other to his left hand.

*Old Religion of the Japanese and Chinese.*

Before the doctrine of Siaka was brought over into China, and from thence through Coræa into Japan, the old Sintos or Cami Worship, mean and simple as it was, was yet the only one flourishing in this Empire. They had but few Temples and few Holidays, and the yearly Pilgrimage to the Temple of Tensio Dai Sin at Isje, was thought the best and surest way to happiness. 'Tis true, in success of time, the number of Gods and Saints encreased, their System of Divinity was embellish'd with new fables, arts also and sciences were improv'd, chiefly since the time of Synmu Ten O their first Monarch. But still a certain simplicity prevail'd, and people following the dictates of reason, aim'd at nothing so much as to live morally well. The Chinese also, before

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that time follow'd the illustrious examples and moral precepts, of their two great Emperors Tee Gio, that is the Emperor Gio, who according to their Chronological Computation liv'd 2359 years before Christ, and his successor Tee Siun, or the Emperor Siun, who though a Peasant, was yet for his prudence and honesty made by Gio, first his co-partner in the government, and afterwards his successor, tho' in prejudice to his, Gio's, twelve children, viz. ten sons and two daughters. These two illustrious Princes were the two first Sesins. Sessin is a Philosopher, able to find out truth and wisdom, meerly by the force of his own understanding, and without being taught by others. By mistake, this same name hath been sometimes given to some of their most eminent Divines. Some hundred years after the reign of these Princes, the Pagan Doctrine of Roos arose in China. This man was born in Sokokf, that is, the Province So, on the fourth day of the ninth month, 346 years after the death of Siaka, or 604 before our Saviour's Nativity. They say, that his mother had been big with child 81 years, for which reason, when she was brought to bed, they call'd him Roos, which implies as much as Old Son, or Old Child. They further add, that the Soul of Kassobosatz, or the holy Kasso, the eldest disciple of Siaka, by transmigration dwelt in him, which made it easy to him to attain to such a high pitch of knowledge about the nature of Gods and Spirits, the Immortality of our Souls, a future State, and such other important Points, as are highly conducive to the instruction of such, as are desirous of learning, and fill the credulous vulgar with admiration. He liv'd eighty-four years.

*Doctrine of  
Roos.*

Mean while the Doctrine and Philosophy of Roos got ground in China, another incomparable Sessin appear'd upon the Philosophical Stage of that Empire. This was Koosi, or as we Europeans call him Confutius, born in the Province Kok, on the fourth day of the eleventh month, 399 years after the death of Siaka, and 53 after the birth of Roos, who was then as yet alive. His

*Doctrine of  
Confutius.*

*His Birth.*

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*His Life.*

*His Philosophy.*

birth was in a manner miraculous, attended with no obscure signs of a future Sesin. He had some natural marks on his head, like those of the Emperor Gio, and his forehead was of the same shape with that of the Emperor Siun. At the time of his birth a Music was heard in Heaven, and two Dragons were observ'd to attend, when the Child was wash'd. His Stature, when grown up, was very noble and majestuous, of nine Saku, and nine Suns, proportionable to the greatness of his Genius. Passing over in silence, what is fabulous and romantick, in the History of his Life, it cannot be denied but that he had an incomparable understanding and excellent Sense, and was perhaps the greatest Philosopher the East ever produc'd. His Writings and Philosophy maintain'd a constant uninterrupted reputation for now upwards of two hundred years, and are thought in China to have been brought down from Heaven, as was formerly the Philosophy of Socrates in Greece. A profound respect is shewn to his memory both in China and Japan, by publick as well as private Persons. Very lately the Emperor of Japan caus'd two Temples to be built to him in his Capital Jedo, whither he repair'd in Person, as soon as they were finish'd, and on this occasion set forth, in a handsome Speech to his Courtiers, the merits of this great Man, and the peculiar excellency of the maxims of Government laid down by him. His Picture is allow'd the most honourable Place in the Houses of Philosophers, and all Persons who apply themselves to studies and learning, never mention his name without particular tokens of respect. It is no wonder then, that the chimerical, and in several particulars incomprehensible doctrine of Roosi was not able to stand its ground against the reasonable and pleasing moral of Confutius, but was, as it were, smother'd in its Infancy, and insensibly decreased, in proportion as the adherents of Confutius increas'd, of whom there was a concourse from all parts of the Empire almost beyond imagination. He died in the seventy third year of his age, leaving

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behind him many able Men, who propagated his Doctrine and Philosophy, not only by their teaching it to others, but gather'd all his wise Sentences and moral Maxims, which he communicated to them in his Life-time, into a Book, which is call'd Siudo, that is, the Philosophical way of Life, or the way of Life agreeable to Philosophy, which ever since, for now upwards of two thousand years, hath been look'd upon as a performance incomparable in its kind, and an excellent Pattern of a good and virtuous Life; a Book extoll'd not only by the admirers of Confutius, but admir'd for its Morals and political Maxims, even by the adherents of the Budsto and other Religions, in the very same manner, as the Writings of the ancient Greek and Roman Philosophers, which have escap'd the common shipwreck of time, deservedly stand the admiration of all Europe, and a lasting Monument of the excellent Genius of their great Authors.

Whilst thus the Doctrine and pleasing Philosophy of Confutius began to flourish in China, and to spread to the neighbouring Empire of Japan, the Doctrine and Religion of Siaka, which had then already penetrated to the kingdoms of Siam and Laos, was not like to meet with a favourable reception in this furthestmost part of the East. If we believe the Japanese Historians, the first that taught this Religion in China, came over thither about the year of Christ sixty three, and obtain'd leave to build a Temple, which is still call'd Fakubasi, that is, the Temple of the white Horse, because the Kio, or holy Book of Siaka, was brought over on a white Horse. The greatest difficulty, the Preachers of this new Doctrine had to struggle withal, was the Philosophy of Confutius, then shining in its full lustre, and universally approv'd. And indeed it appears that for several hundred years the Religion of Siaka made a very slow and insignificant Progress, till about the year of Christ 518, one Darma, a great Saint, and thirty third Successor on the holy See of Siaka, came over into China from Seitensiku, as the Japanese Writers explain it, (that is

*Doctrine of  
Siaka when  
introduc'd into  
Japan.*

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from that part of the World which lies Westward with regard to Japan) and laid properly speaking the first sure Foundations of the Budsdoism in that mighty Empire. The fame of his Dignity and Holiness, the austerity of his Life, his ardent uninterrupted Devotion, which was so strong, that he did not scruple in the height of his zeal, to cut off his own Eyelids, because they had once drawn him out of his Enthusiastic meditations into a sleep, soon brought a crowd of admirers about him. But the most effectual and most persuasive arguments, he made use of to induce people to the worship of the Gods, were the doctrine of the Immortality of our Souls, and the promises of a reward in a future Life, which they should not fail to obtain, if they would but worship them, as his Doctrine, Religion and Example should direct. This new Worship having once got ground in China, soon spread into Fakkusai, (which was then the name given to the Peninsula of Coræa, and is now that of one of its three Provinces) where the first Budz, or Idol of Siaka was erected and worship'd in the year of Christ 543. Japan, whose Inhabitants were then divided between the old Religion of the Country, and the philosophical doctrines communicated to them from China, could now hold out no longer, but soon admitted the Religion of Siaka, following in that, as they had done in many other things, the example of the neighbouring Countries. The first Bukkio was brought over into Japan, about the year of Christ 550. About 18 years after, according to Japanese Writers, a curious carv'd Idol of Amida, which had been some years before brought over from Tensiku into Fakusai, appear'd in a miraculous manner, in the Province Tsino Cami, all surrounded with sparkling rays, upon which a Temple was built in Sinano, in memory of this remarkable event, which was call'd Sanquosi, and is still the chief and largest Temple of that Province. About that time Kimmei ruled over Japan, who was no Enemy to this Religion, and conniv'd at its introduction and spreading.

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This was the same Emperor, who divided the time into Nengo's, in imitation of the Chinese. The Nengo then subsisting, when this Temple was built, was call'd Cengo.

### Chap. VII.

Of the Siuto, that is, the Doctrine and Way of Life of their Moralists and Philosophers.



Siuto, in the litteral sense, signifies the way or method of the Philosophers. Siudosja, or in the plural number, Siudosju, are the Philosophers, who follow this method. These people have, properly speaking, no religion at all, that is, they conform themselves to none of those forms of worshipping the Gods, which are establish'd in the Country. They say, that the greatest perfection and the supreme good, men are able to acquire, consist in that pleasure and delight, which our minds find in a good and virtuous life. They admit of none but temporal rewards, or punishments, and only such, as are the necessary consequences of the practice of virtue or vice. They say, that we are oblig'd to be virtuous, because nature hath endow'd us with reason, on purpose, that living according to the dictates of reason, we should shew our difference, and superiority over irrational brutes. Koosi, or Confutius, born in China 2243 years ago, computing from the 5th year of Genrokf, (of Christ 1692) was the first who taught that the supreme good consists in the practice of virtue, and must consequently be looked upon as the founder of this Philosophical Sect. It hath been observ'd above, how prejudicial the Siogakf, or the Book wherein are contain'd his precepts and morals proved to the then flourishing doctrine of Roosi. Moosi, one of Confutius's disciples, was very instrumental in establishing and propagating this Philosophy,

*Doctrine of the  
Siudosju, or  
Philosophers.*



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which he publish'd in Sisio, or four Books, which are still held in great esteem, and read in all Countries, where the learned language, wherein they were written, is understood.

*Its five chief  
Points.*

This Philosophy, so far as it relates to the practice of virtue and good morals, may be reduced to the following five points, which they call Dsin, Gi, Re, Tsi and Sin. Dsin, teaches them to live virtuously ; (hence Dsinsja, a virtuous man,) Gi, to do right and justice to every body ; Re, to be civil and polite ; Tsi sets forth the maxims of a good and prudent Government, and Sin treats of a free conscience and uprightness of heart. They admit no transmigration of Souls, but believe an *Animam mundi*, an universal Soul, Spirit or power, diffused throughout the whole world, which animates all things, which re-assumes the departing Souls, (as the Sea doth all rivers and waters that flow into it from all parts of the Globe,) as into a common receptacle, and lets them, as it were, flow out again indifferently to animate other creatures. This universal spirit they confound with the supreme Being, attributing to one the same divine qualities, which only belong to the other. They often make use of the word Ten, Heaven or Nature, in things, which more immediately concern our life and actions. Thus they thank heaven and nature for their victuals, and the necessities of life. Some among them, whom I conversed withal, admitted an intellectual, or incorporeal being, but only as governor and director, not as the author of nature, nay, they pretended, that it is an effect of nature produced by In and Jo, heaven and earth, one active, the other passive, one the principle of generation, the other of corruption: after the same manner also they explained some other active powers of nature to be spiritual beings. They make the world eternal and suppose men and animals to have been produced by In Jo, the heaven and five terrestrial elements. Admitting no Gods, they have no temples, no forms of worship. Thus far however they conform

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themselves to the general custom of the Country, in that they celebrate the memory of their deceased parents and relations, which is done by putting all sorts of victuals, raw and dressed, on a Biosju, as they call it, or table purposely made with this view, by burning candles before them, by bowing down to the ground as if they were yet alive, by monthly or anniversary

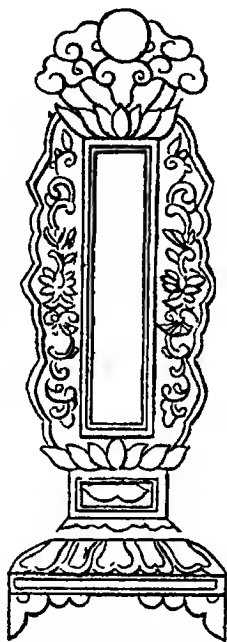


FIG. 76. A Biosju, or memorial table, which the Japanese set up in their houses to the memory of their deceased parents, relations and friends.

dinners, whereto are invited the deceased's family and friends, who appear all in the best cloth, and wash and clean themselves by way of preparation for three days before, during which time they abstain from lying with their wives, and from all impure things, and by many other tokens of respect and gratitude. As to the burial of their dead, they do not burn them, but keep the

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corpse three days, and then lay it on the back into a coffin, after the European manner, with the head raised. Sometimes the coffin is filled with spices and sweet scented herbs, to preserve the body from corruption, and when every thing is ready, they accompany it to the grave, and bury it without any further ceremony.

*They admit of  
Self-murther.*

These Philosophers do not only admit of self-murther, but look upon it as an heroic and highly commendable action, and the only honourable means to avoid a shameful death, or to prevent falling into the hands of a victorious enemy.

*Their way of  
Life.*

They celebrate no festivals, nor will they pay any respect to the Gods of the Country, any more than common civility and good manners require. The practice of virtue, a free conscience, and a good and honest life, is all what they aim at. They were even suspected of secretly favouring the Christian religion, for which reason, after the said Religion had been entirely abolished by cross and fire, and proper means taken to prevent its ever reviving again, they also were commanded to have, each the Idol, or at least the name, of one of the Gods worship'd in the country, put up in their houses, in a conspicuous and honourable place, with a flower pot, and Incensory before them. They commonly chuse Quanwon, or Amida, whose Idols they place behind the hearth, according to the Country fashion. Some have besides, of their own free choice, the Biosiu in their houses, or else the name of some learned man. In their publick Schools is hung up the picture of Koosi or Confutius. Formerly this sect was very numerous. Arts and Sciences were cultivated and improved among them, and the best part of the nation profess'd it. But that unparallel'd persecution of the Christian Religion, weaken'd it very much, and it lost ground ever since; the extream rigour of the imperial Edicts make people cautious even as to reading their books, which formerly have been the delight and admiration of the nation, held in as great an esteem as the writings of

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Plato, Socrates, and other heathen Philosophers are in Europe.

About thirty years ago, the Prince of Sisen and Inaba, a great Siudosia, and Patron of learned men, endeavour'd to revive this Philosophy, then almost extinct, in his dominions. In order to this, he founded an university, endowed it with great privileges, and settled handsome pensions upon able learned men, whom he sent for from all parts of the Empire. The design of this undertaking was to open the Eyes of his Subjects, and to teach them,

*History of the  
Prince of  
Sisen.*

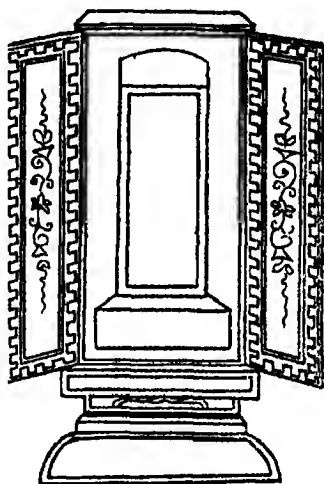


FIG. 77. A Biosju, or memorial table, which the Japanese set up in their houses to the memory of their deceased parents, relations and friends.

if possible, to make use of their reason, which they no sooner did, but they began to see thro' the impertinent and ridiculous Fables of their priests, and discovering their cheats refused to grant them any further subsistence, whereby this numerous crew, which till then lived only upon the charity of credulous people, was reduced to a starving condition. Of so dangerous an innovation heavy complaints were made to both Emperors, and the unhappy Prince was like to fall a sacrifice to his good

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intentions, had he not, by a voluntary resignation of his dominions to his Son, prevented the fatal blow of the Imperial disgrace ready to fall upon him and his family. His Son, though of a more prudent and reserv'd behaviour, yet by his life and conduct leaves no room to doubt, but that his principles are nearly the same with those of his Father's, an instance whereof, though foreign to my present purpose, will not be improper to close this Chapter and Book.

On the Senguats, or New-years-day, one of their greatest Festivals, there was a numerous appearance at Court of gentlemen and ladies, who came thither in their richest apparel, to compliment the Prince on the occasion of the day, and were by him entertain'd at dinner. Amongst other presents made to him that day, there happen'd to be a Peacock and Hen. Every one was delighted, and struck with admiration, by the uncommon beauty of these scarce, foreign Birds, whence the Prince took occasion to ask their opinion, which of the two they thought was the cock, and which the hen. The gentlemen out of civility to the ladies, unanimously pitch'd upon the most beautiful to be the hen; the ladies on the contrary very modestly apprehended, that the finest of the two was the cock. You are in the right, answer'd thereupon the Prince; Nature itself will have the man best clad, and it seems to me incomprehensible, that the wife should have more pride, and go richer dress'd than her husband, who must be at the expence of maintaining her. An excellent New-year's Sermon from a Heathen Prince.

# The History of Japan

## BOOK IV.

### Of Nagasacki, the Place of Residence for Foreigners : Of their Trade, Accommodation, &c.

#### Chap. I.

Of the Situation of the City of Nagasacki, and  
its Harbour ; as also of its publick and private  
Buildings.



Mongst the Imperial Demesns, or Crown-lands, are comprehended the Gokosio, as they call them, that is, the five chief Maritime, or Trading Towns in the Empire. They are, Mijaco, the Residence of the Ecclesiastical Hereditary Emperor, in the Province Jamasijra ; Jedo the residence of the Secular Monarch, in the Province Musasj ; Oosaka, in the Province Setz ; Sakai in Jassumi, and Nagasaki in Fisen. The four first are situate upon the great Island Nipon, and all eminent for their wealth and riches, as needs they must, considering the fruitfulness of the Country about them, their manufactures and inland commodities, and many more considerable advantages,

*The five  
Imperial  
Towns.*

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*Whereof  
Nagasaki is  
one.*

such as for instance, the residence of the two Imperial Courts, the great number of strangers, and amongst them, of many Noblemen Princes and Lords, who resort thither, in their way to and from Court, with great retinues. Nagasaki, on the contrary, the subject of my present consideration, is situate at the Western extremity of the Island Kiusju, upon an indifferent and barren soil, between steep rocks and high mountains, remote from the populous and wealthy Nipon, and almost shut up even against the Commerce with foreign nations. So many disadvantages, this City labours under, make it but thinly inhabited by Merchants, Innkeepers, Mercers, Manufacturers, or other rich people. The greatest part of its Inhabitants is made up by workmen, labourers, and ordinary people, who must get their livelihood by their daily labour. However, the commodious and secure situation of its port, makes it the common harbour for such foreign ships and people, as are permitted to trade to Japan, to import foreign commodities, and to sell them to Japanese Merchants, who resort thither at certain times of the year, from several parts of the Empire. This particular favour and privilege is granted only to the Chinese, or such Eastern Nations as trade under their name, and to the Dutch, to both indeed with great restrictions and under a very narrow inspection. After that cruel persecution of the christian religion, which, with the loss of many thousand Natives of Japan, ended at last in its total extirpation, about the year of Christ 1638, amongst many new laws which were then made, it was enacted by Imperial Authority, that for the future the harbour of Nagasaki should be the only one open to foreigners, and that if any ship should be forc'd, thro' distress of weather, or otherwise, to put in for shelter any where else, none of the crew should be suffer'd to set foot ashore, but that immediately, upon the danger's blowing over, she should proceed on her Voyage to Nagasaki, under a convoy of Japanese Guard-ships, if needful, and shew cause to the Governor of that place, why she put in elsewhere.

## THE CITY OF NAGASAKI

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*Harbour of  
Nagasaki.*

The harbour begins to the North of the City. Its entrance is very small, and but a few fathom deep, with a sandy bottom. Not far from it some rivers fall into the sea from the neighbouring mountains. It soon grows broader and deeper, and when it comes to be about half a mile broad, and five to six fathom deep, it turns to the Southwest, and so runs on between high land and mountains for about a mile, being all along about a quarter of a mile broad, more or less, till it reaches an Island, or rather a mountain encompass'd by the sea, and call'd Taka Jama, or Taka Boko, which is as much as to say, Bambu's Pic, or high Mountain of Bambou's. The Dutch call it Papenberg. This latter denomination is grounded upon a fabulous story of some Roman Catholick Priests, said to have been thrown down that mountain into the Sea, in the time of the persecution. All the Ships bound from Nagasacki to Batavia, commonly ride at anchor near this Island to watch an opportunity of getting out of the harbour, which could be easily done in two hours time, or thereabouts, were it not for the many banks, shoals, and cliffs, which make the streight passage equally difficult and dangerous, and to avoid which ships must steer Westwards, leaving the continent to the right, and so passing between some small Islands get out to the main. Some bastions are built along the harbour, as it were for defence, but they have no cannon. About half a mile from the Town are two Imperial guards, opposite to one another, *Its Guards.* and enclosed with Pallisadoes. They consist of about 700 men each, those taken in, who do duty in their Guard-boats, which lie in the harbour both for its defence, and to guard foreign Ships riding at anchor. Near the Papenberg, where properly speaking the harbour begins, is a small Island, where the last Portuguese Ship, which was sent from Macao to Japan, was burnt with all the goods on board, about the year 1642. They call it ever since the burning place of hostile Ships, having appointed it to be the constant place for the like executions hereafter.



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*Number of  
ships and  
boats.*

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There are seldom less than fifty Japanese Ships and boats in this harbour, besides some hundred fisher-boats and other small boats. Of foreign Ships there are seldom, some few months in the winter excepted, less than thirty, most of which are Chinese Yonks. The Dutch Ships never stay longer than three months in Autumn, nay seldom so long, for about that time the South, or West Season, or Monsoon, which brought them to Japan, turns, and the North, or North East Monsoon sets in, under favour of which they must return to Batavia, or other places where they are bound to. The Anchorage is at the end of the bay, within reach of the Imperial guards, about a musket shot from the Town, where Ships ride at anchor upon a soft clay in about six fathom at high, and four and a half at low water.

The town of Nagasaki, its Harbour, and part of the adjacent Country are represented in Fig. 78, copied in small from a very large map made by the Japanese themselves.

*Situation of the  
Town of  
Nagasaki.*

Nagasaki lies in  $32^{\circ} 36'$  of North Latitude, and  $151$  degrees of Longitude, at the end of the harbour, where it is broadest, and where turning North it forms a near Semicircular shore. It hath the shape of a half moon somewhat inclining to a triangle. It is built along the shore in a narrow valley, which runs Eastward, and is form'd by the opening of the neighbouring mountains. It is about three quarters of a mile long, and nearly as broad, the chief and broadest of its Streets running almost so far up the valley. The Mountains, which encompass it, are not very high, but steep, otherwise green up to their tops, and withal of a very pleasant and agreeable aspect. Just behind the city in going up the mountains are built many stately Temples, beautifully adorn'd with fine Gardens and terrass walks, according to the Country fashion; higher up are innumerable burying places one behind another. Still further appear other higher mountains fruitful and well cultivated. In short the whole situation affords to the Eye a most delicious and romantick

## THE CITY OF NAGASAKI

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view. The most remarkable places in the neighbourhood of Nagasaki are ; Fukafori, a pleasant village, situate to the S. W. about five Japanese water Leagues, or two small german miles from the town ; It hath a small fort, or castle, the residence of a Bugjo, who governs the whole district for the Prince of Fisen, as Proprietor. It affords a great quantity of firewood, and its yearly revenue amounts to near three Mangokf, though in the general list of the revenues of the Empire it is set down only at one. Not far from this Village is a great lake, or pond, which is said to have this particular quality, that, though surrounded with trees, there is never a leaf, nor any dirty thing to be seen upon it. This they attribute to the great cleanliness and purity of the spirit, under whose protection the pond stands, on which account they have such a high veneration for it, that it is forbid under severe penalties to fish in it. To the North of Nagasaki lies the Princely town and residence Omura, situate on a Gulf, and in the district of the same name. A few miles further Eastwards lies the city Isafai, belonging to the Prince of Fisen, upon an arm of the gulf of Simabara.

*Remarkable  
Places in the  
neighbourhood  
of Nagasaki.  
Fukafori.*

*Remarkable  
Pond.*

*Omura.*

*Isafai.*

The Town of Nagasaki it self is open, as most other Towns in Japan, without either castle, walls, fortifications, or indeed any other defence. The streets are neither strait nor broad, running up hill, and ending near the Temples. Three fresh water rivers run through the town, which come down from the neighbouring mountains. The middlemost, and largest, crosses the valley from East to West. For the greatest part of the year they have scarce water enough to water some rice fields, and to drive a few mills, tho' in rainy weather they are apt to increase so, as to wash away whole houses.

*Description of  
the Town of  
Nagasaki.*

Nagasaki hath obtain'd its name from its former Lords, who had it in possession, along with its whole district of 3000 Kokf yearly Revenues, from Nagasaki Kotari the first of this name, through a succession of twelve of his lineal descendents to Nagasaki Sijn Seijemon. They still shew at the top of a Hill, behind the Town, the ruins

*Its State in  
antient times.*

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## THE HISTORY OF JAPAN

of their former residence. The last Lord of Nagasaki, I mean the abovemention'd Nagasaki Sijn Seijemon, dying without issue, about 200 years ago, it fell, with its whole district, to the Prince of Omura. The place, where the Town now stands, was then nothing else but a poor miserable Hamlet, the abode of some few fishermen, and was call'd Fukaje, or Irije, that is, the long Bay, from the length of the Harbour, as well as for distinction's sake from another village, situate not far off on the said Harbour, and call'd Fukafori, which is as much as to say, the long Pond, which name it still retains. The new Lord of Fukaje then thought fit to alter the name of this Hamlet into that of Nagasaki, and 'twas owing entirely to his care and attention, that in success of time it became a very considerable village or borough.

*In the times  
of the Portu-  
guese.*

Things continu'd upon this foot till sometime after the first arrival of the Portuguese in Japan. This Nation for some time enjoy'd a free commerce, upon the same terms with the Chinese, then likewise trading to these Islands. For they were not bound to any particular Harbour, but at liberty to put in wherever they pleas'd, or thought it most convenient. Accordingly they made divers settlements in the Island Saikoku, chiefly in the Provinces Bungo and Fisen; and first of all in the Province Fisen, at a village call'd Fakuda, situate upon the Island Firando, not far from the entrance of the harbour of Nagasaki, about six Japanese water Leagues, or two long German Miles off this Town. This Place was under the jurisdiction of the Prince of Omura. Their next Settlement was in the Village Fukafori mention'd above. At these and all other Places, they ever settled at, they made two things the chief object of their care and attention; one was to carry on their trade and commerce, the other to propagate the Christian Religion, and to set up the standard of our Saviour in this remote Empire. They succeeded in both according to their best wishes. They prosper'd in their Trade beyond expectation, and by their good conduct, which at first was humble and complaisant,

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they gain'd the hearts, not only of the common People, but even of great Men, the rather as there was some natural resemblance between the minds and inclinations of both Nations. About that time the Prince of Omura himself openly espous'd the interest of the Christian Religion, and invited the Portuguese to come and settle at Nagasaki, which Place was then already grown up to a considerable Village, consisting of about twenty three Streets, which now make up that part of the Town, call'd Utsimatz, or the inner Town, and containing in all twenty six Streets. In this condition it was deliver'd up by the said Prince into the possession of the Portuguese, both for carrying on their trade, and for propagating the gospel. Whether or no this was done by him, with a real design to forward the advancement of the Christian Religion, or rather with an intent to encrease his revenues, and to enrich his subjects, by making this place, as it were, the center of commerce and trade with foreigners, I will not take upon me to determine. Be this as it will, thus much is certain, that this new establishment soon prov'd in many respects very advantageous to this town. For the convenient and secure situation of its harbour, with several other advantages, invited also the Chinese to come up thither with their ships and goods, and the Japanese, allur'd by the prospect of gain, came to settle there in such numbers, that the old town was not large enough to contain them. Therefore new streets were built, and nam'd from the several provinces, towns or boroughs, their first inhabitants came from, as for instance Bungomatz, Jedomatz, Kabasimamatz, Firandomatz, Omuramatz, Simabaramatz. Besides these there are some other streets call'd Bunts, from one of the first members of this new Colony, who built them at his own expence. Thus Nagasaki, formerly a mean and inconsiderable hamlet, became by degrees a wealthy and populous town, wherein there are now about 87 streets, all well inhabited.

The flourishing condition, and increasing wealth of the town of Nagasacki, when in possession of the Portuguese,

*Is taken from  
the Prince of  
Omura, and  
why.*

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soon afforded matter of jealousy and discontent to the Court. Taico, the then reigning Secular Monarch, reprimanded the Prince of Omura very severely, for that he imprudently parted with a place of that importance in favour of a foreign Nation, and withal told him, that seeing he was not fit to keep and to govern it any longer, he would annex it to his own dominions. The haughty conduct of the Portuguese contributed not a little to this resolution. Puff'd up with pride and success, they pull'd off the mask too soon, and thought it unbecoming the honour and gravity of their nation, to pay so much deference and respect to the great men of the Empire, as they had formerly condescended to do. I was told by an old Japanese, that the following incident, with many more of the like nature, very much incens'd the Emperor, and hasten'd his resolution, to let the proud Portuguese feel the effects of his Imperial displeasure. Taico, to be nearer at hand to second his expedition into Corea, set up his Court and residence for some time at Facatta. One day a Portuguese Priest meeting upon the road one of the principal Counsellors of state in his way to court, caused himself to be carried by without stopping or alighting from his chair, as is usual in the country, nay indeed without shewing him so much as common marks of respect and civility. It is easy to be imagin'd, how much such a haughty and contemptible conduct provok'd a man of his quality, for which reason he resolv'd, as soon as he should come to court, to acquaint the Emperor with what had pass'd, which he did accordingly, and in the height of his resentment made a most odious picture of the pride and haughtiness of the Portuguese Nation in general, withal intimating, how inconsistent it was with the Emperor's schemes, and of how dangerous a consequence it might prove, any longer to suffer these foreigners to inforce their Interest and influence over his subjects, they having already gain'd too much. In short, whether the Emperor was really displeas'd at the disrespect shewn to his Minister, or whether he look'd upon the increasing

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prosperity of the Portuguese Nation, and the propagation of the Christian Religion in general, as detrimental to the peace and tranquility of the Empire, the indiscreet behaviour of this Priest furnish'd him with a plausible pretext, to let these foreigners experience the first proofs of his displeasure, to take away their town from them, and their patron the Prince of Omura, and besides, to deprive the latter of its whole district and dependencies of 3000 Kokf yearly Revenues, which he annex'd to his own dominions.

Thus much of the Town of Nagasacki in general, I proceed now to a more particular survey thereof.

Nagasacki, (or as it is sometimes pronounc'd, tho' not written Nangasacki) is divided into two parts: One is call'd Utsimatz, or the inner town, consisting of 26 Tsjoo, or Streets, all very irregular, as they had been built in the infancy of that town. The other is call'd Sottomatz, which is as much as to say, the outward city, or as it might be otherwise express'd, the suburbs. This contains 61 streets, so that there are in all 87.

The most remarkable publick buildings in and about Nagasacki, are

*Division of  
Nagasacki.*

*Its Publick  
Buildings.*

Some Janagura, as they call them, belonging to the Emperor, being five large houses, built of wood, on the North-side of the town, on a low ground, not far from the shore, where they keep three large Imperial Yonks, or Men of war, with all the tackle, ready to be launch'd at command.

*Janagura.*

Jen Siogura, or the Powder Magazine, stands on the shore, opposite to the town. For a greater security, and to prevent ill accidents, they have built a large vault in a neighbouring hill, where they keep the Gun-powder.

*Powder-  
Magazine.*

The Palaces of the two residing Governors. They take in a large spot of ground, standing something higher than the rest of the streets. The houses are very neat and handsom, all uniform, and equally high. Strong gates, and well guarded, lead into the court. The third Governor lodges at Tattejama, in a Temple, till his Pre-

*Palaces of the  
Governors.*

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decessor, by his departure for Jedo, makes him room in the Palace.

*Houses of the  
Princes and  
Lords of the  
Empire.*

Besides the Governor's Palaces, there are about twenty other houses and spots of ground, belonging to all the Dai Mio, and some of the most eminent Sio Mio, (Dai Mio are Lords of the first rank, or Princes of the Empire, and Sio Mio all other Lords of an inferior rank,) of the Island Kiusju, or as it is otherwise call'd Saikokf, that is, the Western Country, wherein the town of Nagasacki lies. Some of their Noblemen constantly reside there, upon all occasions to take care of the affairs and interest of their Principal, being answerable upon their return for what happens. If the Dai Mio's, or Sio Mio's come up to Nagasacki themselves, the said houses serve to lodge them and their retinue.

*Accommoda-  
tion of  
Foreigners.*

The Foreigners live without the town, in separate places, where they are very narrowly watch'd and guarded, like persons suspected of ill practices. The Dutch live on a small Island, situate in the harbour, hard by the town, and call'd De Sima, that is the Island De. The Chinese, and neighbouring nations, who profess the same religion, and trade under the same name, live behind the town, at the Southern extremity of it, upon a rising ground. Their habitations are encompass'd with a wall, and are call'd Jakujin, or the Physick-Garden, from what they were formerly, as also Dsiusensju from the Imperial Look-outs, who from the tops of the neighbouring hills are to look out for what foreign ships steer towards the harbour, and to give notice of their arrival to the Governors of the town.

*Temples.*

There are in all 62 Temples, within and without the town, viz. five Sinsia Temples, erected to the Came, or the Gods and Idols as of old worshipp'd in the Country, seven Temples of the Jammabos, or Mountain-Priests, and fifty Tira, Temples of foreign Idols, the worship of whom was brought over from beyond sea. Of these last there are 21 within, and 29 without the town, in the ascent of the hills, with beautiful stair-cases of stone leading up to

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them. These Temples are sacred not only to devotion and worship, but serve also for recreation and diversion, being for this purpose curiously adorn'd with pleasant gardens, elegant walks, and fine apartments, and by much the best buildings of the town, for good air, a sweet situation, and a most entertaining prospect over the town of Nagasacki itself, and good part of the harbour and adjacent country. A more particular description of these, and the like religious buildings, I propose to give in the fourth Chapter of this Book.

My next Step shall be, according to the custom of the Country, from the Temples over to the Bawdy Houses, the concourse of people being as great at the latter, as it is at the former. That part of the Town, where they stand, is call'd Kesiematz, that is, the Bawdy Houses Quarters. It lies to the South, on a rising hill, call'd Mariam. It consists, according to the Japanese, of two Streets, which an European would be apt to mistake for more, and which contain the handsomest private buildings of the whole Town, all inhabited by Bawds. This and another Place in the Province Tsikusen, tho' not so famous, are the two only Mariams, as they call them, or publick Stews, in Saikokf, where the poor People of this Island, which produces the greatest beauties of all Japan, (the Women of Miaco only excepted, who are said to exceed them) can dispose of their Daughters this way, provided they be handsome and well shap'd. The place accordingly is extraordinary well furnish'd, and after that of Miaco the most famous of the whole Empire, the Trade being much more profitable here than it is any where else, not only because of the great number of foreigners, Nagasaki being the only place they have leave to come to, but also on account of the Inhabitants themselves, who are said to be the greatest Debauchees and lewdest people in the Empire. The Girls are purchas'd from their Parents, when very young. The price varies in proportion to their beauty, and the number of years agreed for, which is generally speaking, ten or twenty, more or less. Every

*Bawdy  
Houses.*



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Bawd keeps as many as he is able, in one house together, from seven to thirty. They are very commodiously lodg'd in handsome apartments, and great care is taken to teach them to dance, sing, play upon musical Instruments, to write Letters, and in all other respects to qualify them for the way of life they are oblig'd to lead. The old ones being more skilful and expert, instruct the young ones, and these in their turn serve them as their mistresses. Those who make considerable improvements in what they are taught, and for their beauty, and agreeable behaviour, are oftner sent for, to the great advantage of their masters, are also by him better accommodated in cloaths and lodging, all at the expence of their lovers, who must pay so much the dearer for their favours. The price paid to their Landlord, is from one Maas to two Itzebi for a night, beyond which they are forbid to ask, under severe penalties. One of the sorriest, and almost worn by too much use, must watch the house overnight, in a small room adjoining to the door, where any passenger may have to do with her, paying but one Maas. Others are sentenc'd to keep the watch by way of a punishment for their misbehaviour. After having serv'd their time if they are married, they pass among the common people for honest women, the guilt of their past life being by no means laid to their charge, but to that of their parents and relations, who sold them for so scandalous a way of getting a livelihood in their Infancy, before they were able to chuse a more honest one. Besides, as they are generally well bred, this makes it less difficult for them to get husbands. The Bawds on the contrary, tho' possess'd of never so plentiful an estate, are for ever denied admittance in honest companies. They call them by the scandalous name of Katsuwa, which signifies the very worst sort of Rabble, and put them upon the same foot with the Jetta, or Leather-Tanners, the most infamous sort of people in their opinion, who are oblig'd in this country to do the office of publick Executioners, and to live out of the town, in a separate village, not far from the place of Execution.

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The Bawds are oblig'd also to send their own servants, to assist the Jetta at all publick executions, or to hire other people to do it. Thus much of the Kesiematz. It will not be improper thence to go over to the

Gokuja, Hell, or as it is otherwise call'd Roja, the Cage. By this they mean the Prison, which stands about the middle of the town, at the corner of a descending street.

*Publick  
Prison.*

It consists of many separate huts and small rooms, to accommodate Prisoners according to their quality, or the crimes they stand committed for. Besides those who are put in prison for crimes committed at Nagasacki, smuglers also are confin'd there, and persons taken up on suspicion of professing the Christian faith, so that it often contains above an hundred Prisoners, and tho' clear'd by frequent executions seldom less than fifty. There are within its compass, a place, where the Prisoners are put to the torture, a place for private executions of such persons as are not very notorious malefactors, a kitchen, a place where the prisoners are provided with victuals, a place, where at certain times they are permitted to take a walk and to air themselves, and lastly a Tange, as they call it, or a pond for them to wash themselves. Some of the prisoners stand accused of capital crimes, others are taken up on suspicion, others are condemn'd to perpetual imprisonment. Amongst the last is the Bungoso as they call it, that is the Rabble of Bungo, by which name they denote the few remaining Christians, of whom there were upwards of 50 confin'd here, when I was in Japan, their women and children computed. Now and then they bring in some more, tho' but seldom. In the year 1688 three were taken up. These poor people are very ignorant of the Christian Religion, knowing little more than the name of our Saviour and his blessed Mother, and yet they are so zealously attach'd to it, that they chuse rather to die miserably in goal, than by renouncing their faith, which they are often compell'd to do, to procure their liberty. It first happen'd, in the month of September 1692, that three of the Prisoners sent some money to the Temples

*Present State  
of Christianity  
in Japan.*

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of Amida, to pray for the souls of some of their deceased relations. The Priests would not receive it, without having first ask'd the Governor's advice and leave. Nor would the Governor determine any thing in so nice a case, before he had receiv'd instructions from the Imperial Court about it. These Christians however are not executed at present, as they were formerly, without mercy, and this in consideration both of their great simplicity, and the little necessity, there is at this time to shew much severity. But they are condemn'd to end their miserable life in this Temporal Hell, out of which they are never suffer'd to stir, but when they are carried to the Governor's Palace, which is done once every two months, to be examin'd there, more indeed out of form, than with any rigour, and to be compell'd to discover other Christians. All the hours of recreation these poor wretches are allow'd, are, to be taken out of the dungeons they are confin'd to, twice a year, in order to be burnt with Moxa, according to the custom of the country, to wash themselves six times a year in the Tange of the Prison, and to take a walk likewise six times a year in a large and spacious house built for this purpose within the Prison-walls. The rest of their miserable time they spend in spinning yarn of hemp, for hemming of mats. They stitch their cloaths with needles made of Bambu's, being deny'd Iron-tools. Some know how to make socks, and other trifles of this nature. What money they get by their labour and industry, is their own, and they may buy some refreshments for it, of which they communicate freely and without reserve to their wives and children, who are kept prisoners in the same Goal, tho' in separate places. Out of the remainder of the portion of rice, which is allow'd them for their daily sustenance, they prepare, by letting it ferment over night, a particular liquor, call'd Ama Saki, or the pleasant Saki, which, for its agreeable sweetness, is one of their greatest comforts. They have now and then some cloaths sent them by their friends in Bungo, which in this present scarcity of the adherents to the Christian

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Faith, and those too Christians more by name, than in fact, are somewhat indulg'd, tho' they have many a severe censure and examination to undergo. The Governors give them every year a mat to lie on. A little while ago, some few of them obtain'd leave to make use of a Kogatan, or small knife, for their work.

Among the publick buildings of Nagasacki, the Bridges *Bridges.* must not be forgot. There are in all 35, great and small, twenty whereof are built of stone, and fifteen of wood. There is nothing remarkable in their structure, which is very simple, they being made more for strength than shew.

The streets, in the main, are neither streight nor large, *Streets.* but irregular, dirty, narrow, leading some up, others down hill, because of the irregularity of the ground, upon which the Town is built. Staircases of stone are built along some of the steepest, for a more commodious ascent, and descent. They are full stock'd with Inhabitants, as many as ever they will hold. They are separated from each other by two Wooden-gates, one at each end, which are shut up at night, and often in the day, when there is any the least occasion for it. There is besides in every street a Qua Si Doogu, as they call it, that is, a place where they keep what is requisite in case of fire, which does a great deal of damage in this country, where all the buildings are made of wood; such as for instance, a well full of water, a pail, or bucket, a fire-hook, &c. The ladder is at the disposal of the commanding officer of the street, and kept in his house. It must be observ'd, that the streets of Nagasacki and other towns in Japan, never run out into too great a length. However they are not all of the length of a Japanese Tsio, which is a measure of 60 Kins, or Fathoms, tho' they have borrow'd their name from thence, but they are built so, that they may be commodiously shut with gates at each end. Thus for instance, a street may come up to the full length of a Tsio, and take in some few houses more, which are all under the command of one officer. As to the number of houses,

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there are seldom more than sixty, or less than thirty in a street.

*Houses.*

The houses of the common people are very mean sorry buildings, small, low, seldom above one story high. If there be two stories, the uppermost is so low, that it scarce deserves that name. The roof is cover'd with shavings of Fir-wood, which are fasten'd only by other pieces of wood laid a-cross. The houses are built of wood, as are all other buildings throughout the Empire. The walls within are wainscotted, and hung with painted and variously colour'd paper. The floor is cover'd with mats, wove, of a considerable thickness, which they take care to keep exceedingly clean and neat. The rooms are separate from each other, by sash-windows and paper-screens. Seats or chairs they have none, and only some few household-goods, chiefly such as are absolutely necessary for daily use in the kitchen. Behind every house is a backyard for secret offices, which tho' never so small, yet contains always some curious and beautiful plants to delight the eyes, which they keep with a great deal of care. The houses of eminent Merchants, both foreign and natives, and of other rich people, are of a far better structure, commonly two stories high, and built after the Chinese manner, with a large courtyard before them, and a garden behind.

*Inhabitants of  
Nagasaki.*

*Beggars.*

Nagasaki is inhabited chiefly by merchants, shopkeepers, tradesmen, handicrafts-men, artificers, brewers, besides the numerous retinue of the Governors of the town, and the people employ'd in the Dutch and Chinese Trade. There are more poor people and beggars here, and more impudent, than any where else. Amongst the beggars there are many Quansin Bos, and Quansin Bikuni, or mendicant friars, and beggar women. One single street which is call'd Jawatta Matz, and sometimes Fatsmanmatz, contains upwards of an hundred. They are poor people, who make vow to lead a devout, chaste and austere life, like the priests, in order to which they cause their heads to be shav'd, and dress themselves in black, like other Ecclesi-

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asticks, the easier to obtain people's charity. In this dress, with a rosary, or beads, in their hands, as also with images, small bells, and other marks of an uncommon devotion, they go begging through the Town. Some of these devotees are shav'd publickly in one of the Temples, and consecrated to this odd way of life with great solemnity, the Priests murmuring certain prayers and obscure words. But this is done only when old rich people resolve to enter into this order, and to spend the remainder of their days in their houses, in a devout and retir'd way of life. The monks of the Chinese, and other Sensju monasteries send also some of the fraternity to go a begging six times a month, which they do rather pursuant to the vow they make, when they are admitted into the order, to follow the example of their great Founder and Patron Siaka, than out of any want or necessity.

The Dogs also deserve to be mention'd among the Inhabitants of Nagasaki, they being full as well, nay better maintain'd and taken care of, than many of the rest, and altho' the Imperial orders on this head are not regarded and complied with at Nagasaki, with that strictness, as they must be in other parts of the Empire, which are not so remote from court, yet the streets lie full of these animals, leading a most easy and quiet life, giving way neither to Men nor Horses. If they happen to hurt any body, or otherwise to do mischief, so as to deserve punishment or death, no body dares presume to touch them, but the publick Executioner, and not even he, without a direct order from the Governors. Huts are built in every street to keep such as grow old and infirm, and when they die, they must be carried up to the tops of the mountains in order to be buried. This uncommon care and regard for the preservation of the Dog-kind, is the effect of a superstitious whim of the now reigning Emperor, who being born in the Sign of the Dog, hath no less an esteem for this animal, than the great Roman Emperor Augustus Cæsar is mention'd in History to have had for Rams. I have elsewhere related the comical conversation of two

*Dogs.*

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Japanese, who were carrying up a dead dog to the top of a mountain, in order to his burial.

*Manufac-  
tures.*

Manufactures, in the main, are not so good at Nagasaki, as they are in other parts of the Empire, and yet every thing is sold dearer, chiefly to foreigners. However, what is wrought in Gold, Silver and Sawaas, being not so proper a commodity for the inland trade, as it is for the foreign, is made here with a much better taste, and of a far more curious workmanship, than I believe any where else.

*Nagasaki how  
it is supplied  
with victuals.*

As to victuals and drink, the country about Nagasaki doth not produce rice enough, which is the common food all over Asia, for the sustenance of its Inhabitants, so that the necessary provisions must be imported from the neighbouring Provinces of Fisen, Figo, and Tsikungo, and from the Islands Amakusa and Gotho, which lie to the North of this Town. The gardens in and about this City, the neighbouring mountains and villages abundantly furnish it with all sorts of fruits, plants and roots, with firewood, as also with some venison and poultry. The harbour and neighbouring shores yield plenty of fish and crabs. The rivers, which run through the town, provide it with clear and sweet water, very fit for daily drink. The Saki, or rice beer, as it is brew'd in Japan, being too strong, and that in particular which is brew'd at Nagasacki, of a disagreeable taste. Another light and clear water springs forth on the neighbouring mountain Tatta. The ships in the harbour take in their store of water from a clear spring, not far from the town to the East of it. The water, tho' it is very good and clear, (as indeed the water is in all parts of the Empire) yet it hath been observ'd to give people the cholick, or belly-ach, a distemper which the Inhabitants themselves are very much subject to, chiefly when they drink their Saki cold, and in too large a quantity.

*Is very noisy.*

This Town is never without a great deal of noise. In the day time victuals, and other merchandize, are cried up and down the streets. Day labourers encourage one

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another to work with a certain sound. The Seamen in the harbour measure the progress of their work, according to another loud tune. In the night time, the watchmen and soldiers upon duty, both in the streets and harbour, shew their vigilance, and at the same time indicate the hours of the night, by beating two strong pieces of wood one against another. The Chinese also contribute their share, chiefly in the evening, when they burn some pieces of gilt paper, and throw them into the Sea, as an offering or sacrifice, to their Idol Maatso Bosa, or when they carry the said Idol about its Temple, both which they do with beating of drums and cymbals. But all this is little, in comparison to the clamour and bawling of the Priests and relations of dying, or dead, Persons, who, either in the house, where the corpse lies, or else upon certain days sacred to the deceased's memory, sing a Namanda with a loud voice, and ringing of bells, for the relief of his soul. Namanda is a short prayer, contracted from the words Namu Amida Budsu, and directed to their God Amida, whom they pray to intercede with the supreme Judge of the Infernal Court, in favour of the poor condemn'd soul. The like is done by the Nembuds Koo, certain fraternities, or societies of devout neighbours, friends, or relations, who meet by turns in their houses, every day in the morning, or evening, in order to sing the Namanda, by way of precaution, for the future relief of their own souls.

### Chap. II.

#### Of the Government of Nagasaki.



Very Imperial City is commanded by two Governors, or Lords Lieutenants, who are by their subjects call'd, Tono Sama, that is to say, Supreme Lord, or Prince. They command by turns, and mean while the one is upon his government, the other stays at Jedo, at the Emperor's Court, till

he receives orders to return and to relieve his Predecessor,

*Government of  
the Imperial  
Cities.*



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*Of Nagasaki.* who then goes up to Court himself. Nagasaki only is commanded by three, it having been thought proper, ever since the year 1688, for the better security of so important a place, and in order to have a more watchful eye over the conduct of such foreign nations, as have leave to trade there, to add a third, and to put things upon such a foot, that there be constantly two residing upon the spot, and the third at Court. The two Governors, who stay at Nagasaki, command jointly, but preside by turns every two months, and when two years are expir'd, the senior of the two is reliev'd by a third, appointed by the Council of State to succeed in his place. As soon as the new Governor is arriv'd at Nagasaki, he, whom he comes to relieve, delivers up his power, and his apartment in the palace, and prepares himself for his departure for Jedo, there to lay before the Council of State, along with the usual presents, an account of the most material transactions of his government in writing, and to inform them more amply, by word of mouth, of other things of less moment. Moreover, so long as he stays in the capital city of Jedo, he makes it his business to court and to visit the chief ministers and great men at court, who are most in favour with the Emperor, to whom he makes rich presents, according to his ability, both as an acknowledgment for their last favours, and which is more material, to secure to himself the continuation of their good offices for the future. He stays at Jedo about six months, during which time he is at liberty to live with his family; for, as soon as he hath receiv'd orders from the Council of State to depart for his last or any other government, and hath taken his leave of its several members, he must set out forthwith, leaving his wife and children at Jedo till his return, in a manner as hostages of his fidelity. Nay all the time, he is upon his government, no woman is to be admitted within his residence and apartments, under pain of incurring the Imperial displeasure, the fatal consequences whereof are no less, than death by his own hands, or else perpetual banishment, or imprisonment, with the unavoid-

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able entire ruin of his family, it being thought beneath the majesty of the Emperor, to inflict a less punishment upon any the least disregard shewn to the Imperial Commands.

The conduct of the three present Governors, in managing the affairs of their government and regulating the foreign trade, hath been such, as turn'd very much to the satisfaction of the Emperor and the Council of State, the rather since the Inhabitants of Nagasaki reap'd thereby considerable advantages, to the great prejudice, as may be easily imagin'd, of the foreign nations trading here. For this reason, and in consideration of their faithful services, the Emperor was pleased, not only to continue them in their governments, but to confer upon them the honour of knighthood, with the title of Cami, which two of them have already receiv'd in their last Journeys to court, and the third expects to be honour'd with, upon his next going thither. Cami, in the Japanese language, signifies several things, as for instance, a great and powerful Spirit, worthy of divine worship; a sublime and immortal Soul; a deceas'd Emperor or great Man, whom the Mikaddo hath deify'd and commanded to be worshipp'd amongst the Gods of the Country; and lastly, in the lowest sense, a Knight. Those Persons, who are honour'd with it, as the title of Knighthood, commonly add to it, to give it more weight and authority, the name of some Province, or part of a Province. But to return to our three Governors, it will not be improper, before I proceed any further, to mention their names, and in a few words to give their character.

*Conduct of the  
three present  
Governors.*

The first is Kawagutz Gensejemon, or according to his present title, (wherein he hath retain'd the name of his family) Kawaguts Tsino Cami. The yearly revenue of his own estate amounts to 4700 Kokf. He is a handsome well shap'd Person, about 50 years of age, a cunning but malicious man, a great enemy to the Dutch, an unjust and severe judge, but an agreeable, liberal and happy courtier.

*Tsino Cami.*

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*Tsussimano  
Cami.*

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The second is, Jama Oka Siubjooje, or according to his present title, Jama Oka Tsussima no Cami. He was formerly High Constable, and appointed by the Emperor, to clear the Imperial Capital Jedo of thieves and pick-pockets, whereof with the troops, that were order'd him for this expedition, he exterminated in a short time upwards of a thousand, and was afterwards rewarded with this Government. The revenue of his own estate is of 2000 Kokf a year. He is about 60 years of age, short-siz'd, sincere, humble, liberal, chiefly to the poorer people in his government, to whom, when he last went up to court, he made a present of all his perquisites, which were so considerable, that some of the inhabitants receiv'd upwards of an hundred Tails a head. Now, whether this liberality was really owing to his generous disposition, or whether he endeavour'd thereby to rival, if not to out-do his co-partner in the government, I will not take upon me to determine. Thus much is true, that his generosity, and other good qualities notwithstanding, the exercise of his former profession still sticks so close to him, that he often orders his domesticks to be put to death without mercy, let their faults and misdemeanours be never so trifling.

*Mijaki  
Tonomo.*

The third is, Mijaki Tonomo, a Nobleman of great generosity, endow'd with many excellent qualities. He is much of the same age with Jama Oka Tsussima no Cami, and hath 4000 Kokf yearly revenues from his own estate, but as yet no title.

*Their Salary.*

Their salary is but small, for an employment of this importance, for it doth not exceed 1500, or 2000 Kokfs of rice, which may amount in money, the price of this commodity being very variable, from 7000 to about 10000 Tails. But the perquisites are so considerable, that in a few years time they might get vast estates, did not the presents, which must be made to the Emperor and the Grandees of his court, consume the best part of their profits.

*Their Court.*

Out of this small allowance however they must keep up all that state, grandeur and magnificence, which is

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thought becoming the dignity of their employment, and the majesty of their master. Their Court consists of ten Joriki, who are both military and civil officers and all noblemen of good families, and thirty Doosju, who are likewise military and civil officers, but inferior to the former in their office and quality. Their business is to assist the governor with their advice, if needful, and to execute his commands. With this design at least it was, that they were first appointed by the Emperor, of whom they formerly depended, and were paid out of the Imperial Exchequer. But of late, since the year 1688, the Governors of Nagasaki, at their instant desire, obtain'd leave to chuse them themselves, and to pay them out of their own salary. For they took it frequently into their heads, to oppose the Governors, meerly to shew their authority, as Fattamatto, that is, independant Imperial Officers, which often occasion'd great confusion, and disappointed the Governors in the execution of many a good design. For this reason, (and in order to distinguish them from those Noblemen, who are in the service of the Governors of other Imperial Cities, or of the Princes of the Empire, upon the same foot, as they had been themselves, that is, depending of no body but the Emperor himself,) their titles also were taken from them, and they are now call'd, the one Kiu Ninsiu, the other Sita Jaku, the titles of Joriki, and Doosju being given them only by the ignorant vulgar, who sometimes also honour the Joriki's with the title of Bugjo, which belongs to none, but such, as during their commission enjoy the privilege of having a Governor's pike carried before them, as a badge of the power and authority they have been invested with by their master. In the court stile, the title of Bugjo is given only to such Imperial commissioners, and other officers, either military or civil, who receive their commission from the Emperor himself, and are answerable for their conduct to him alone.

But to return to the Joriki's, or as they are now call'd *Joriki's*, Kiu Nin Sju, it is their duty and office, here, and in other

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Governments, and at all the Courts of the Princes of the Empire, where they are establish'd, to assist their master with their advice, to the best of their capacity, and faithfully to execute, what commands soever he lays upon them, either, as military officers, in case of war, or as magistrates in civil affairs, judicial enquiries, tryals, judgments, executions and the like. They are likewise employ'd in embassies, messages of moment and all other affairs, where it is requisite, that the authority of their master should be represented. Upon these and the like occasions, they are attended by several of the Doosen, and other inferior officers and servants, whose aid or assistance they might have occasion for in the execution of their commission. Besides what hath been hitherto mention'd, they are employ'd at Nagasacki for several other mean offices, and in their opinion very unbecoming their character and quality of Noblemen: Such are, to have a watchful eye over the foreigners, their trade and conduct, to attend the buying and selling of goods, the lading and unlading of ships, and other things of this kind. For this reason but few Noblemen of good families care to enter into the service of the Governors of Nagasacki, the rather as they must depend entirely upon their favour, they having it in their power to discharge them, whenever they please, and because they are paid out of the Governor's own purse, who, as may be easily imagin'd, allows them as little as possibly he can. They have some distinction among themselves, as to their rank, according to the several offices which they serve. The chief of those at Nagasacki, is the Kiristan Bugjoo, or Inquisitor general of the Christian religion, who hath the direction of all affairs relating to the further abolishing and suppressing thereof. The allowance of the Joriki's at Nagasacki, is so small, being not above 100 Tails a year, besides the table, and a new suit, that they are scarce able to keep the necessary servants, as Joriki's, such as for instance, a pike-bearer, a keeper of their great sword, and a shoe or slipper-bearer, much less to maintain a family. For this reason

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they frequently quit their master's service, which puts him under a necessity to employ some of his other domesticks to do their business.

The Doosin are a sort of assistants, or helpers, to the Joriki's, and are by them, or by the Governors, employ'd for several meaner offices. Thus, for instance, they serve in the guards, do duty on board of ships, yonks, convoy-ships, and particularly the abovemention'd guard-boats, wherein watch must be kept over night for the security of the town and harbour. Upon these and the like occasions, they serve either as commanding officers, or as common soldiers, and in case of an attack, they are commonly for their courage, and bravery, put at the head of the troops. Sometimes they do the office of Bailiffs, or Constables, and put people under arrest, for which purpose they always carry a halter about them. Their yearly allowance, besides the table, doth not exceed 50 Tails, out of which money they must maintain each a servant.

The Karoo, Major-domo's, or Stewards of the Household, are superior to the Joriki's in rank and quality. They are two in number, and sometimes three, and have the supreme direction of the Governor's Court. All domestick affairs are examin'd and determin'd by them, either alone, or if they be of consequence, with the advice of some of the Joriki's, whom they call in to their assistance, in order to avoid breeding jealousy and mistrust in their masters, by an affectation of too much power. If they behave themselves well, they may be sure of a great share in their master's confidence, by whom they are often employ'd as their Secretaries, or Privy Counsellors, and sometimes in affairs of consequence, as their Deputies. They are chosen by their masters from among their oldest, ablest, and most faithful servants, or out of the deceased Steward's nearest relations, if there be any capable to succeed him. The sons often succeed in their father's employment.

There are still some other Domesticks, inferior to the Joriki's, as the Sosjo, or Gentlemen of the Bedchamber,

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*Tsugosjo.*  
*Juwitz.*

*Order of the*  
*Governor's*  
*Court.*

*Guard of*  
*Doosen.*

*State, or*  
*House-guard.*

who have leave to come into the Governor's apartment at any time, it being their business to introduce people, and to bring in messages; the Tsugosjo, or Valets de Chambre, who dress and undress them; some Juwitz, or Clerks, besides a good number of Footmen and menial Servants.

These several Persons, hitherto mention'd, make up the Governor's Court, and if he be at home, they discharge their duty and make their appearance in the following order. At the entry of the court, within the outward gate, in an open room, is kept a guard of Doosen, of which there are always four or five, sitting by turns to look after the door. They have a double sword, or a sword and scimiter, which they wear stuck in their girdle on the left side, and a strong heavy staff, made of what they call Iron-wood. They are also to take notice what domesticks go in or out, every one of whom is oblig'd, if he goes abroad upon an errand, to take a mark'd square wooden-plate out of their room, and upon his return to hang it up again, that by the number of the plates wanting they may know at any time, how many of the domesticks are absent. They shut the door at seven a clock, according to the Japanese way of counting, which is about four in the afternoon. Past this time none of the servants and inferior officers can come in without particular order. Upon great occasions, or if some persons of quality come to visit the Governor, two or four Doosen more are added to this guard, in order to make a better appearance.

From this outward guard, having cross'd the court, you meet in the first open apartment of the house, next to the great gate, which commonly hath three steps leading up to it, the great State, or House-guard, call'd Genquaban. This is kept by the Joriki's, who sit there by turns, looking towards the court, or outward-gate. The Karoo, Sosjo and Tsugosjo, when they have nothing else to do, come to increase the number. The Sosjo and Tsugosjo sit below the Joriki's, and the Karoo above them. One of the Joriki's of the Genquaban sits at the place, where the Genquasio, or Journal of the Guard, is kept, wherein

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he enters, as the custom is in houses of men of quality, the names of the persons, who went in or out that day, for the satisfaction of their master, who sometimes at night peruses these memoirs.

Next to the Genquaban is the Nengiosifeja, a small room, *Nengiosifeja.* for the Representatives of the Burgher-masters, or Mayors of Nangasaki, to sit in. They are four in number, two whereof constantly attend at the presiding, or commanding Governor's court, in the name of the said Burgher-masters, in order to know whether or no he hath any commands either upon them, or to the town. The inhabitants imagine, that these persons make it their business to take care of their interest, liberties and necessities, at the Governor's court, and for this reason they share the expences and trouble of this office, hiring people to discharge it, or doing duty themselves, if call'd upon.

The Governor's equipage and attendance, when he goes abroad, consists in a Led-horse, a Norimon, or Palankin, wherein he is carry'd, four Kats, or Footmen, walking before the Norimon, four of his chief Tsugosjo's, or Gentlemen of his Bedchamber, walking on each side of the Norimon, two Jarimots, or Pike-bearers, following the Norimon. And lastly, a numerous train of Karoos, Joriki's, Doosen, with their own servants and attendants. His retinue is still greater, and much more magnificent, in his journey to Jedo, tho' during his stay in that capital he reduces it to a Pike-bearer, and some few Domesticks.

*Equipage of  
the Governors.*

The power of the Governours of Nangasaki extends not only over the Japanese Inhabitants of this Town, but also over the foreigners establish'd here, who are subject, as well as the Natives, to the laws of the Empire, and liable to have the same penalties, which are put upon transgression thereof, inflicted upon them, the moderation or remission of which they must commit entirely to the care and favour of the Governor, and withal upon all occasions, whether his orders and proclamations turn to their advantage, or disadvantage, express their satisfaction, and gratitude, for the pains he is at upon their account.

*Their power  
and  
Authority.*



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Among the foreigners are comprehended the Dutch, or the people belonging to the Dutch Factory, and employ'd in affairs relating to the commerce of the Dutch East India Company in Japan, and the Chinese, or such of their neighbours, who trade to this Empire under their name, as for instance, the Tunquineese, Gambodians, Siamites, and others, besides some Chinese, who are not inhabitants of China, but settled in several parts of the East Indies. Besides an almost absolute power, which the Governors of Nangasaki have over the lives and fortunes of the inhabitants of this place, foreign as well as native, they have also the direction of the foreign trade, the power of judicially examining Smuglers and Christians, and punishing such persons as are accus'd and found guilty of either of these crimes, the regulations relating to foreign ships, which put into this harbour, as also to such ships and crews, as have been by storm and thro' distress of weather forc'd upon the coasts of Japan, all which, as well as the adherents of the Christian Religion, discover'd in any part of this Western Island, must be brought up to Nangasaki. Moreover they are to take care of all foreigners establish'd in this city, and to have a watchful eye over their conduct, and last of all to provide for the security of the harbour.

*Checks put  
upon the  
Governors.*

In the mean time, that so many affairs, and those of so great an importance, should not be left entirely to the good management and fidelity of the Governors, which would be inconsistent with the maxims of a government so mistrustful, as that of the Japanese, the Court hath made ample provision, that their actions and conduct shou'd be narrowly watch'd. This is done by a person, who resides at Nangasaki, in quality of Daiquan, or Imperial Factor. And lest he too shou'd be won over in time to the interest of the Governors, or willingly overlook any of their false steps, it hath been thought proper to put a check likewise upon him, for which purpose orders have been sent to all the Lords of the several provinces in Kiusju, that they should command their Residents at Nagasaki, immediately to acquaint the court, with what-

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ever occurs remarkable. In case of an irruption, or insurrection, these Princes must with all speed march their troops towards that place. So many precautions make it impossible either for the Governors, or indeed any body else, to attempt any thing, but what the court, by some means or other, would be immediately acquainted withal.

For the sake of the trade and communication with foreign nations, the Emperor maintains, with yearly allowances, a competent number of Interpreters in the Dutch, Portuguese, Tunquinese, Siamites, the three Chinese, and several other languages. But the knowledge and skill of these people is, generally speaking, little else than a simple and indifferent connexion of broken words in the languages abovemention'd, which they put together according to the Idiom of their own tongue, without regard had to the nature and genius of the language out of which they translate, and this they do in so odd a manner, that often other interpreters would be requisite to make them understood. *Interpreters.*

In order to secure the harbour against any invasion from abroad, and to disable the foreigners living here, from attempting any thing against the publick peace and tranquility, four guards of a different nature have been establish'd, and regulated upon such a foot, that they serve both to secure the town and harbour, and to watch one another. Of these I proceed now to give a short account. *Provision made for the Security of the Harbour.*

The first is the great Imperial Guard. This is independant of the Governor's, and kept in the Emperor's name, at the expence of the Princes of Fizen and Tsikusen alternatively, by each for a year. It is call'd Gobansio, Goban, and Goban Tokoro, that is, the chief guard, head guard, or the Imperial guard, because of its being independant of the Governor's. It is kept about half a German Mile from the town, on two eminences opposite to one another, whereof that to the left sailing out of the harbour, is call'd Tomatsi, and that to the right Nisidomari. There are no walls, ramparts, or ditches round *Great Imperial Guard.*

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them, nor are they provided with cannon for their defence. Upon the arrival or departure of our ships, they are hung about with red cloath, as it were for ornament, and it is the custom to salute them each with a discharge of our guns on board. There are about 700 men that do duty in both, tho' if compleat, there should be no less than a thousand. They live in huts built of wood, and are commanded by a Gobangasijra, that is, a Captain of the Imperial Guard; some few of them are Joriki's, others Doosen, the rest Bus, or common soldiers. They have a fine open view over the whole harbour, and a great boat, or barge, at their disposal, which lies ready somewhat below the town, in order to carry them with all speed, where their presence is wanted.

*Ship-guard.* The second Guard is the Funaban, or Ship-guard. This is compos'd of eighteen Bus, or common Soldiers, who have a competent number of Guard-ships, with the necessary hands on board. They are to watch all the foreign ships lying at anchor near the town, and to go round the harbour in the night. As soon as a foreign ship enters the harbour, two of these boats, each with a Dosin, as commanding officer, are posted on the sides of her. They are reliev'd every three hours by two others. This continues so long as she stays in the harbour. Upon her departure they keep her company, till she is got out of the harbour to the main Sea. These Guard-ships are kept at the expence of the inhabitants of the Water-streets, as they call them, or the streets which are built along the water-side, who are also to take care, to furnish the necessary number of water-men. And that they should have no reason to complain of any extraordinary hardships put upon them, another burden of the like kind hath been laid upon the inhabitants of the upper part of the town, towards the mountains, or of the land-streets, as they call them, who must send six, and, if needful more Kulis, every day to the Governor's court, to be by them employ'd in the dispatch of necessary business. No house nor street is exempted from this duty, which all the inhabitants

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must discharge in their turn. The Funaban, or common Ship-guard, is assisted and enforc'd by a third one, call'd

Mi Okuri Bune, that is to say, the Convoying Inspectors, who make up the third of the chief guards appointed for the security of the harbour. Their business is to convoy the outward-bound ships so far out of the harbour into the Ocean, as seems necessary to put it out of their power to return upon any pretence, or for any reason whatsoever. For the same purpose, but chiefly to hinder the Chinese from landing their yonks any where else, but at Nagasaki, as the only harbour they are allow'd to go to, and likewise to discover the Japanese Smuglers, who are often caught, several other Japanese boats, rowed each by eight watermen, are continually cruising along the Coasts. The main business of these people is the Whale-fishing. They stand all under the command of a general officer, who hath a yearly allowance of 300 Tails, and takes care of the Whale-fishing, as well as to hinder ships from putting in any where but at Nagasaki, and to chase Smuglers. In this view they chuse for the Whale-fishing, what time and upon what coasts they think it most likely to meet with them.

*Third Guard.*

The fourth, and last, of the chief Guards of the harbour is the Tomiban, which is as much as to say, the Spy-guard, or the farseeing Guard. It consists of twenty odd Bus, or common Soldiers, call'd Siu Ninsi, or the Guard of ten, because formerly they did not exceed that number. They live with their families at the South end of the town, not far from the coasts, on an eminence, from whence they have an open prospect over the habitations of the Chinese, who are their next neighbours, and of the Dutch. Their business is from the Tomi Dake, as they call them, being small houses, or huts, built at the tops of the mountains round the harbour, with their spy-glasses to look out upon the main, and as soon as they discover a ship steering towards the harbour, to send notice thereof to the Governor, as also to notify from time to time how she approaches, which is done by the means of quick passage

*Tomi Ban, or  
Spy Guard.*

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boats kept for this purpose. The same good look out is kept at the top of a mountain, call'd Fooqua San, or the Jewel-flowers-mountain, not far from the town, where-upon they keep always a certain quantity of combustible matter in readiness to be set on fire, in case a fleet of ten or more European ships should be discover'd to sail towards the harbour, or upon certain advice of the arrival of any Portuguese Ships, they being absolutely and for ever denied all entrance into the Empire, or lastly in case of a sudden insurrection in any part of this western Island Kiusju. This fire, which however cannot be lighted without the consent, or express order from the Governors, suddenly alarms the country, as being a sign of some impending great misfortune, which requires speedy help. It is seen as far as a high mountain in the Province Amakusa, where they light another, which is seen as far as Figo. By this means, and by successively lighting other fires upon several mountains along the Southern coasts of Japan, warning can be given to the court at Jedo within four and twenty hours.

*Mayors of  
Nagasaki.*

The Town of Nagasaki, and its Inhabitants, are under the supreme direction of the Imperial Governors, commanded by four Burghermasters, or Mayors, and their Deputies. They exercise this office a year at a time, and are during their mayoralty call'd Ninban, which in a literal sense signifies, the yearly warden, or watchman, that is, the commanding Mayor, or Burghermaster. His business is to acquaint the commanding Governor, with his daily transactions in the execution of his office, to make his report of things of great importance in person, in difficult cases, or disagreements arising between him and the other Mayors, to lay the case before the Emperor's Bench, or Court of Justice, or with the consent of that Court to leave it to the Governors, to be by them determin'd in the last resort.

*The Court of  
the Emperor's  
Bench.*

All civil affairs are brought before this Imperial Court of Judicature, the parties and their witnesses are by them examin'd, and after a formal hearing of council on both

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sides, judgment is given according to the laws of the Empire, their printed reports, the imperial orders and proclamations, or the opinion of persons learn'd in the Law. Sentence being once given in this Court, there is no appeal to any other. However, such persons as have receiv'd sentence of death cannot be executed, without a warrant sign'd by the council of state at Jedo, which must be likewise consulted in all affairs of moment, and which more immediately concern the publick welfare of the Empire, provided they be of such a nature, as not to be prejudiced by the delays, the sending and return of an express require.

The four Mayors, or Burghermasters, are otherwise call'd *To Sij Jori Sju*, that is, according to the literal signification of the Characters, whereby these words are express'd, the Seniors, or Elder Men (Aldermen) because they were formerly chosen out of the oldest and most prudent of the Inhabitants. But of late this office is become in a manner hereditary, and in regard to the Father's merit, the Son is sometimes suffer'd to succeed him in his employment, provided the Governors of the Town give their consent, and the Candidate be approv'd of by the Emperor's Council of State, to whom he is to return thanks in person for this singular mark of favour conferr'd upon him. At this very time Takaku Goparo, an Infant of eleven years, hath inherited the title and dignity of his Father Takaku Sijro Bioje, who died about a year ago, and when he comes of age, he will be entrusted with the office it self. Another of the present Mayors Takaku Sajemon, who was formerly call'd Takaku Genso, hath already five years ago upon his Father's death inherited his title and dignity, tho' as yet he is but two and twenty years of age. Nay, there are three near relations of the family of Takaku possess'd at present of the Mayoralty, and a fourth of the same family hath the command of the adjacent Country. The Mayors, or Burghermasters of Nagasaki, formerly depended of the Emperor's Council of State, from whom likewise they had

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their commission. They enjoy'd at that time the privilege of wearing two Scymeters, like the Noblemen of the Kingdom, and of having a Pike carried before them, as a publick badge of their authority. But since the Governors of this City have been invested by the Emperor with a greater power and authority, than they had before, which was done in the year 1683, the grandeur and power of the Burghermasters was reduc'd here, and in other Imperial Cities, to a narrower compass. Amongst many privileges and immunities, which they were then oblig'd to part with in favour of the Governors, were their elections and the laying of Taxes upon the Inhabitants. In short, they have little left of their former state and grandeur, excepting, that having discharg'd the yearly functions of their office, they must according to the custom of the Country, go up to Court, to pay their respect to the Emperor, and to lay before the Imperial Council of State, an account of the most material transactions during their Mayoralty, as also to receive from the same fresh instructions as to their further conduct. In the mean time to make the discharge of their office more easy to them, they are allow'd two deputies, who assist them chiefly in the affairs which relate to the management of the Tsiotomatz, or new Town.

*Deputies of the  
Mayors.*

The Dsiojosi, that is, in the literal sense, continual, or perpetual heads, or officers, because their posts are for life, are next to the Tosijori, or Mayors, in rank and authority, being as it were their Lieutenants, or Deputies, in the affairs relating to the management of the Tsiotomatz, or outward town, whilst they, the Mayors themselves, with their Ottona's, have the immediate government of the Utsimat, or inner town. (Ottona is another particular Magistrate, and as it were, Justice of peace of the street wherein he lives, as I shall shew more at large in the next Chapter.) It is one branch of the office of the Dsiojosi, to accommodate and to make up, in company with the Ottona's, differences of small consequence arising in that part of the Town which is committed to their

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care. They are chosen out of the company of the Ottona's, by the commanding Mayor, with the consent of the Governor, and generally taken out from amongst the oldest members of this company. They have, as well as the Mayors, some small matter assign'd them by the Emperor, by way of a Salary, and some perquisites arising from the foreign trade so far as they are concern'd in it, and yet, as the common people judge of the importance of their office by the figure and appearance they make, so they endeavour to keep up their dignity, living always in a splendid poverty.

Next to the Dsiojosi follow four Nengiosi. The *Nengiosi.* Character expressing the word Nengiosi, signifies as much, as annual heads or officers, which they actually are, for as much as they are continued in their employment only for a year. They are four in number, two of the Utsi, and two of the Sotomatz. They are appointed by the Mayors, in their name to make a faithful report to the Governors of the daily transactions in the execution of their office. They are at the same time a kind of representatives for the people, whose interest they are to take care of at the Governor's court. For both these purposes they have a small room assign'd them in the Governor's Palace, next to the Genquaban, or the great guard of the Joriki's, where they are waiting all day long, till the Governor is at leisure to receive the messages, they are to deliver in the name of the Mayors, or the petitions, they are to present him with in the name of private persons, and to let them know, either by word of mouth, or by some of his Karoo, what commands he hath to lay, either upon the Tosij Jori's, or the Ottona's, or the Interpreters of the foreign nations establish'd here, as also to acquaint them, what other business he expects should be done by the inhabitants, either at his own house, or elsewhere. It is a very nice and troublesome office, and requires all the prudence and attention they are capable of, if they have it at heart to maintain themselves in the Governor's favour. They are chosen, as well as the



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Dsiojosi, from amongst the ablest Ottona's of both parts of the town.

These are the chief magistrates and commanding officers of the town of Nagasaki. They have no Town-house, nor any other publick place of assembly. When they meet upon business, it is at the presiding Mayor's house.

I proceed now to give a short account of some other inferior officers, by whose means and assistance, policy and good order are kept up in this town.

*Company of  
Town-  
Messengers.*

Tsioosino Mono, is the company of Town-messengers, who serve also as Constables and Bailiffs. They stood formerly under the command of the Mayors, but since their power and authority hath been reduced to a narrower bottom, and that of the Governor's raised upon their ruin, they are employ'd chiefly in the service of the latter. This company consists of about thirty families, living together in one street, which is from thence call'd Tsioosimat, that is, the Town Messenger's street, and hath been in their possession time almost out of mind. Their number increases, in proportion as the strict and good regulations, to which the Inhabitants are kept, increase, and very lately, a new street hath been begun to be built for them, which is to be call'd Sintsioosimat, that is, the new town Messenger's street. Their name is more honest, than their profession, which consists chiefly in pursuing and arresting of criminals. They are also now and then employ'd at publick executions, chiefly beheading. They are all good wrestlers, and have their particular ways quickly to catch and disable their antagonist, tho' never so much upon his guard. For the execution of their office, they always carry a halter about them. Their office, tho' low and contemptible in fact, is reputed, in law, military and noble. For this reason, they wear two Scimiters like the Noblemen. Some of their company are of less note, and call'd Sadsu. These wear only one Scimiter. The Sons follow their Father's profession, and either succeed them upon their death, or are admitted into the company before.

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*Tanners and  
publick  
Executioners.*

But no profession is so much despis'd by the Japanese, as that of the Jetta, or Tanners, whose business it is to skin the dead cattle, to dress and tann leather for shoes, slippers, and the like. These people are oblig'd to do the office of publick executioners, to put prisoners to the wreck, and to execute them, whether they are to be beheaded, or to be crucify'd, or put to any other death whatsoever. They live by themselves, in a separate village out of town, not far from the place of execution, which here, and every where in the Empire, lies at the West End of the town, not far from the highway. The Bawdy-housekeepers are oblig'd to lend them their servants to assist them at all publick executions.

The last of the publick officers is the Bellman, whose business it is to measure the time, and to indicate the hours, by striking a Bell, which for conveniency's sake is hung up on the side of a mountain, not far from the Temple of Daikoosi. The great Bell of that Temple is rung only at sun-rise, and sun-set; or if they ring it between whiles, it is in order to summon people to come to the Temple, to hear an explanation upon some moral precept, or a text taken out of one of their Religious Books.

*Bellman.*

### Chap. III.

Of the Policy, or Regulation of the Streets of Nagasaki; as also of the Government of the adjacent Country.



IN the preceding Chapter, I have treated very amply of the Government of Nagasaki in general: I proceed next to take into a more particular consideration, the policy and regulations of every street, the main end whereof is to keep a watchful eye over the conduct of the Inhabitants, and to ease the Governors, Mayors, and other chief officers in the discharge of their duty. In order to this it hath

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been found necessary to appoint the following officers for every street.

*Otona.*

The first and chief person is the *Otona*. He is the head and chief magistrate of his street. He gives the necessary orders in case of fire; he takes care, that a good and regular watch be kept at night, and that the orders of the Governors and Mayors be punctually complied with. He keeps books and registers, wherein he enters, what persons are born in the street, how many die, or marry, or go a travelling, or leave the street, as also what new inhabitants come in, along with their names, birth, religion, trade, and so on. In case of small differences arising between the inhabitants of his street, he summons the parties before him, to accommodate and set them to right, if possible. He punishes small crimes by putting the criminals under arrest, or laying them in irons. He commands criminals to be taken up by his own people, within his district, and confines them till further orders from superior magistrates, before whom he lays all criminal affairs, and all cases of moment. In fine, he is answerable for what accidents happen within the compass of the street, whereof he is the head and chief commanding officer. He is chose by the inhabitants of the street, from among themselves. Every inhabitant writes the name of the person, whom he would have preferr'd to this dignity, upon a label of paper, which he signs and puts his seal to it. The votes being all taken in, the papers are open'd, and the names of those, who have most, are by the *Nengiosi* laid before the Governor, with an humble petition of the Inhabitants, that he would be pleas'd to nominate and appoint one of them as *Otona*, or head of their street. His salary is a tenfold portion out of the publick exchequer, or treasury of the street, or which is the same, out of the money which arises from the foreign trade for the joint benefit of all the inhabitants of this town.

*His Deputies.*

Every *Otona* hath three deputies, call'd *Oogumi*, *Oja*, or *Oogumigasijra*, that is, Chiefs or Heads of the great

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company or Corporation. They are, as it were, the Ottona's Lieutenants, and assist him with their advice and help, in order to a better execution of his office, and a speedier dispatch of the affairs relating to the management of the street.

The inhabitants of every street are divided into Gonin-gumi, that is Companies, or Corporations of five men, *Companies of five.* whereof there are ten or fifteen, more or less, in every street. They are compos'd, each of five, and sometimes a few more of the next neighbours, and those only, who are proprietors of the ground and houses they live in. The rest, who have no houses of their own, altho' they are inhabitants of the same street, are not admitted into these Corporations, but look'd upon as tenants, and consequently dependants on their landlords, and proprietors of their houses. Of these there are sometimes fifteen, or more, families belonging to one Goningumi, or Corporation of five. These tenants are exempted from taxes, and other burdens, which are laid upon their landlords, the Monban, that is, the Night-watch and round only excepted, which they are oblig'd either to keep themselves, or to take care, that it be kept, it being a general duty which all the Inhabitants are bound to observe in their turns. This seeming advantage however is attended with no inconsiderable disadvantages in other respects, for they have no voice in the elections of the officers of the street, and no pretence to any share of the publick money; besides, that the rents, which they pay to their landlords, are very great, considering what small and sorry houses they live in. The rents are paid monthly, and the estimate is made according to the number of mats, which they cover the floors withal, allowing five Condors for a mat in the poorest, and ten in the best houses.

Every Corporation hath a Kogomi Oja, or Kogomi Gasijra, that is, the head of the Corporation, or Elderman. *Head of the Corporation.* He hath the inspection over the conduct of his four Companions, and is withal answerable for their actions, which if they be contrary to law, he shares with the rest of the

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members of the same corporation, the penalty which they are by the supreme magistrate sentenc'd to undergo.

*Publick  
Notary.*

The Fisia, Secretary, or publick Notary, is another of the street's Officers. His business is to write and to publish the commands of the Ottona to the Inhabitants of the streets, to issue passports, testimonials, and letters of dismission. He keeps the Ottona's books and journals, such as, the list of all the houses in the street, and of their Inhabitants, along with their names, age, trade, religion, and so on, a book, wherein are enter'd the names of all the persons that die in the street, the time and manner of their death, with proper evidence concerning the religion which they profess'd on their death-bed, a register book, containing what passports have been issued out of his office, with the names of the persons to whom they were granted, the business which call'd them abroad, the time of their departure and their return; lastly a journal of the daily occurrences within the compass of the street.

*Treasurer.*

Takura Kaku, that is, according to the signification of the character whereby this word is expressed, the Jewel-keeper, is the Treasurer of the Street, who keeps the publick Money, and from time to time accounts for it to his fellow Inhabitants, specifying what Sums he receiv'd, and what was paid out. The publick Treasure consists chiefly of what Sums the Magistrates of the Town order to be detain'd from the price of foreign goods for the joint benefit of the Inhabitants, to be afterwards equally distributed among them, according to the number of the streets, and this in order to enable them to pay what additional taxes are levy'd upon them. The Inhabitants take this office upon themselves, and serve it in their turns, each a year.

*Messenger.*

Nitzi Josi, denotes a Person, whose daily business it is to carry and to bring back messages, or, The Messenger of the Street. He is to acquaint the chief Officers when any body dies, or leaves the street; or if any thing else happens, notice whereof should be given to them. He likewise delivers to them the petitions of the Inhabitants

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of the street, and the testimonials which they obtain from their Kogomi Oja. He collects the Fassakf, or contribution money for the present, which is made at certain times to the Governors, and chief Magistrates. He acquaints the Kogomi Oja, or Heads of the Corporations, with the commands of the Magistrates, and publishes the same in the street.

For the security of the streets in the night time, two *Guards* watches are kept.

The first is the chief, or head guard, upon which the Inhabitants do duty themselves in their turns, three at a time. It is for this reason call'd Dsijsinban, which signifies the personal Lifeguard. They have a room or house assign'd them some where about the middle of the street, or else at the corner of a cross street. Upon solemn great days, and at any other time, when the Magistrates think it necessary, it must be kept all day long. It must be doubled when they are apprehensive of danger, and in that case the Ottona assists at it in person with one of his deputies, a good part of the night, till the greatest crowd, or danger, is over. For, should any misfortune happen, which could be any ways attributed to their carelessness, or neglect, they and the whole street would be made answerable, and severely punish'd for it. So great a regard must be had to this watch, that it is a capital crime to oppose or to insult it.

*Head Guard  
of the Street.*

The second is the Monban, or round gate and round guard, appointed to watch accidents of Fire and Thieves, and to give notice upon the least suspicion. It consists of two labouring men, or others of the poorer sort among the Inhabitants of the street, sitting one at each gate, in a centry box built for that purpose. They walk over, one to the other, all night long, and indicate their vigilance and the hours of the night (as do all other watchmen at land, and on board of their ships) by beating two wooden sticks against one another. They are maintain'd at the expence of the Inhabitants of the streets, some of whom do duty themselves in their turn. In some Towns, there

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is a small hut built at the top, or side of a house, some where about the middle of the street, for a man on purpose to watch accidents of fire.

*Present Condition of the Inhabitants of Nagasaki with regard to civil affairs.*

By so many strict regulations, and so many troublesome offices to be personally serv'd, it cannot be denied, but that the Inhabitants of Nagasaki are kept to a very great degree of slavery and submission, which indeed is scarce to be parallel'd; but on the other hand, they have that considerable advantage, that they are not overburthen'd with taxes, as the subjects of most European Princes are, and what is still more, that they are assisted towards paying even the few taxes and contributions, which are rais'd upon them, by the sums which the magistrates of the Town detain from the prize of foreign goods, and afterwards equally distribute among them, an advantage peculiar to Nagasaki alone, as being the only one of all the Imperial Cities, where the trade with foreigners is permitted. Of these three things, I mean, the strict and rigorous submission the Inhabitants of Nagasaki are kept to, the small and inconsiderable taxes, or contributions rais'd upon them, and the care of the Magistrates to ease and enable them towards paying the same, I now proceed to treat briefly, previously assuring the Reader, that I shall affirm nothing but what I know to be true.

*Burden and Charges they labour under.*

No crimes are punish'd in Japan by fines, or pecuniary mulcts; for in this case, they say, if punishments could be bought off with money, it would be in the power of the rich to commit what crimes they please, a thing in their opinion, and in its very nature, absurd and inconsistent with reason and justice. This is the reason, why they know of none but corporal punishments, death, imprisonment, banishment, loss of estates, preferments, and the like. They have variety of torments to torture their criminals, and to bring them to confession, but when convicted and cast for their life, they are either beheaded, or laid on the cross, according to the nature and heinousness of the crime, for which they are to be executed. Other punishments, and these often inflicted for crimes

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and misdemeanors of others, tho' sometimes never so trifling, are, imprisonment for life, banishment from the town, or country, with the loss of estate and places. These and the like no body ever lives secure from, forasmuch as they are afflicted even for the crimes of others, and may befall one unawares. Thus the Street-officers must suffer for the crimes of the House-keepers, who live within the district committed to their trust, the House-keepers for the crimes of their domesticks and lodgers, the masters for those of their servants, children for those of their parents; a corporation for those of its individual members, and lastly, neighbours for the crimes of each other. In inflicting these punishments however, great regard is had to the nature of the crime, the condition of the person who committed it, and the share of guilt to be laid in reason, to the charge of his superiors, relations, or neighbours. Besides the burden of so many different watches, which must be kept within and without the town, and in the harbour, and so many troublesome offices which must be serv'd personally, or by deputy's, another considerable disadvantage the inhabitants of Nagasaki labour under, is, that every now and then the streets are for some time entirely shut up, and no body suffer'd to go in or out. This is done, when they are apprehensive of some danger, mutiny, or insurrection, or in case of search after criminals, and in many other inquiries, tho' as it often happens, after very trifling things. But there is never so much caution and strictness used, as upon the departure of foreign ships and yonks, in order to prevent the inhabitants from following them, to smuggle goods, which is a crime forbid under pain of death. When the outward-bound ships set sail, till they are got out of sight of the harbour, strict search is made in all the streets, to see, whether there be none of the inhabitants wanting, that could be suspected to be out upon some such occasion or other. This search is made at uncertain times, but thrice every night, as for instance, sometime in the evening, about midnight, and the next



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morning, in presence of the Ottona, if he be at leisure, of an Ogumigasijra, or the Ottona's deputy, of two Koogumi Oja, or Chiefs of Corporations, and the Nitzi Josi, or Street's-messenger. Every body must be present at these searches, to answer when call'd by his name. The Street's-messenger reads the names of all the domesticks out of the Register-book. For dispatches sake he sometimes satisfies himself with comparing the number of heads present, with the number of people mention'd in his book, without asking for every one in particular. During the time of this search, and when the Street-gates are shut up, as also at other times, when they are apprehensive of some mischief, tho' the gates be not shut, no body is suffer'd to pass through from one street into another, without a Forisuda, a small stick of wood, mark'd by the presiding Mayor, or Burgher-master. Upon shewing this particular kind of passport, he is by the Monban, or Round-watch of every street, accompany'd from one end of the street to the other, and then deliver'd up to the Monban of the next street, and so on, till he comes to the place he design'd to go to. If an inhabitant designs to leave the street and house he lives in, and to remove to another, he must first of all apply to the Ottona of the other street, with a petition, setting forth his desire to be admitted amongst the inhabitants of this street. When he delivers the petition, he at the same time presents the Ottona with a dish of fish. The Ottona upon this informs himself of his life, character and conduct, and then sends the Nitzi Josi, or Messenger of the Street, to every one of the inhabitants, desiring them to let him know, whether or no they would consent to admit the petitioner as a neighbour. If any one of the Inhabitants opposes his admission, and hath any thing to lay to his charge, as for instance, that he is given to drunkenness, or of a quarrelling humour, or inclin'd to any other crime, the consequences whereof he protests, that he will not be answerable for, it is sufficient to exclude him. But if the petitioner obtains the consent of

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all the inhabitants, he applies to the Fisia, or publick notary of his former street, for a certificate of his behaviour, and a letter of dismissal, both sign'd by the Ottona. These two Instruments are by the Nitzi Josi, or Street's-messenger, carry'd over to the Ottona of the street the petitioner intends to remove into, who there-upon receives him under his protection, and incorporates him amongst the inhabitants of his street. In the mean time he is not answerable for the petitioner's behaviour, before the delivery of the said two instruments, and if he should be found guilty of any crimes committed before that time, it would be laid to the charge of the street he formerly liv'd in. For this reason the Ottona of that street protests in his letter of dismissal, that from the time of his dismissal he will have nothing to answer for his conduct and behaviour, which makes it incumbent upon the petitioner to take care, that the abovesaid writs be deliver'd to his new Ottona with all possible speed. After the petitioner hath been admitted amongst the inhabitants of the new street, and his name enter'd into the Register-books of the same, he solemnizes his entry with a handsome dinner, which he gives, either to his own Kumigasijsra, or Corporation, or if he pleases, to all the Corporations of the street. After all this trouble, the greatest difficulty still remains, and that is, the selling of his old house. This again cannot be done, without the joint consent of all the inhabitants of the street, and these often oppose it for a year and upwards, the person of the buyer, for whose misdemeanors they are to suffer for the future, being either not sufficiently known, or not agreeable to them. But all obstacles being at last remov'd, and the house sold, the buyer is to pay 8 per cent in the Sotomatz, and something upwards of 12 in the Utsimatz of the price agreed for between him and the seller, into the publick treasury of the street, for the common benefit of the inhabitants. Of this money, which is call'd Fatsijbun, or the eighth part, five parts are to be equally distributed amongst the inhabitants, for the pains

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they have been at upon account of his admission, and the three remaining parts are design'd for a publick dinner, which however is seldom given. As soon as the new Inhabitant hath taken possession of his house, all his neighbours of the same street come to wish him joy, to offer their services to him, and to assure him of all friendship and neighbourly assistance on their part. When an inhabitant of any of the streets of Nagasaki intends to go abroad, to make a pilgrimage to some holy place, or upon any other business whatever, the Kogomi Oja, or Chief, and the rest of the members of the Corporation he belongs to, must give him a certificate address'd to the magistrates of the town, wherein they testify, that it is such or such an honest and good intention, which obliges him to go abroad, and that in the mean time they will become bail for his return and appearance, within a certain determin'd time. For this purpose they have a particular book call'd, Kitte no sita Gaki, that is, the book for signing of passports, wherein upon these occasions the inhabitants, by order of the Ottona, write their names under the abovesaid certificate, and for a still better security put their seals thereunto. The certificate and obligation being enter'd into the said book, it is then, by order of the Ottona, carried by the Street's-messenger to the house of the Ninban Tosij Jori, or presiding Mayor, and deliver'd to the Genquaban, or great House-guard. The Genquaban presents it to the Mayor, who orders his Jufitz, or Secretary, to write a passport for the petitioner, and to seal it with his great seal, which he makes use of only during the time of his mayoralty. This seal, is in the custody of the Jufitz: It is about the bigness of a crown, and consists of the character of his own Nanori, or Military-family Name. This passport is afterwards brought to the Nengiosj, who puts also his name and seal to it, or in his place to the Dsio Josi of the Sottomatz, if the petitioner be an inhabitant of that part of the town. There are no fees to be paid for all this trouble, excepting only three Condors, which must be given to

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the Nitzi Josi, or Street's-messenger, for a strong thick sheet of paper, which he furnishes for it, this being one of the perquisites of his office.

If an inhabitant of the street is accused of any crime, or misdemeanor, his case is laid, in the first place, before the Street's-council, or the assembly of its chief officers, being the Ottona, his three Kumi Gasijra, or Deputies, and all the Kogomi Oja, or Heads of Corporations. If upon examining into the same they find it too difficult to be made up amongst themselves, or too intricate, and beyond their power or capacity, they lay it before the common council of the town. If the members of this meet with the same difficulties, the Nengiosi are desir'd to confer thereupon with some of the Governor's Karoo's, and if they find it necessary to communicate it to the Governors themselves. The same method is observ'd in delivering the Governors commands to the inhabitants. He acquaints the Nengiosi, either in person, or by some of his Karoo's. The Nengiosi communicate them to the Mayors of the town, and these to the Ottona's, who publish the same in their streets, either in person, or by their Nitzi Josi's, that is, the Street's-messengers. Sometimes the Governor publishes his commands by written proclamations, which are look'd upon, by all the inhabitants, as Laws and inviolable Imperial Orders.

*Proceedings in  
Criminal  
Affairs.*

If quarrels, or disputes, arise in a street, whether it be between the inhabitants, or strangers, the next neighbours are oblig'd forthwith to part the fray, for if one should happen to be kill'd, tho' it be the aggressor, the other must inevitably suffer death, notwithstanding his moderamen inculpatæ tutelæ, pleadings of se defendendo, or the like. All he can do, to prevent the shame of a publick execution, is to make away with himself, ripping open his belly. Nor is the death of such an unhappy person thought satisfactory, in their laws, to attone for the deceased's blood. Three of those families, who live next to the place where the accident happen'd, are lock'd up in their houses for three, four, or more months, and

*Decision of  
their  
Quarrels.*

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rough wooden boards nail'd a-cross their doors and windows, after they have duly prepar'd themselves for this imprisonment, by getting the necessary provisions. The rest of the inhabitants of the same street, have also their share in the punishment, being sentenc'd to some days, or months, hard labour at publick works, or to serve the magistrates for some time, to the great prejudice of their own business. These penalties are inflicted upon them in proportion to the share of guilt every one bore in not endeavouring to the utmost of his power, to prevent the fatal consequences of such a quarrel. The like penalty, and in a higher degree, is inflicted on the Kumi Gasijra, or heads of the Corporations of that street, where the crime was committed. It highly aggravates their guilt, and the punishment is increas'd in proportion, if they knew beforehand, that the delinquents had been of a quarrelling humour, or which holds equally in other criminal cases, inclined to the crime, for which they are to suffer. The landlords also and masters of the delinquents partake in the punishment for the misdemeanors of their lodgers, or servants. This rigorous proceeding, of the Japanese, in the like instances, seems to be grounded upon the same principle with the Canon *Facientis dist. 86. Facientis culpam procul dubio habet, qui quod potest corrigere, negligit emendare.* He is doubtless guilty of the same Crime with the delinquent, who neglected to prevent it, when he could have done it.

Whoever draws his sword, tho' he doth not touch, or hurt, his enemy, is found guilty of death, if he be indicted, and the fact fully prov'd before the magistrate.

If one of the Inhabitants flies from justice, the Kumi-gasijra, or head of his Corporation is, bound to deliver him up to the civil magistrate, and must therefore follow him himself, or hire other people to do it, till he be found, under pain of corporal punishment, to be inflicted according to the state of the case, and the nature of the fugitive's crime.

In the last month of the year, the Nitzio Giosj of every

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street performs the Fito Aratame, that is, he takes down *Fito Aratame.* in writing the names of all the inhabitants of every house, old and young, with the time and place of their birth, and the Sinu, or religion of the landlords. It sometimes happens that zealous persons, chiefly the followers of the Sect of Siodo, are not satisfy'd with the Nitzio Giosj's setting down, what religion their landlord is of, but will have him mention their own. Women are only counted in this inquisition, and 'tis added to the list how many there are.

After the list of all the inhabitants of every street, male and female, young and old, hath been compleated, which is commonly done towards the latter end of the year, another solemn and important act, in their opinion, is perform'd at the beginning of the new year. This is the Jefumi, that is, in the strictest sense, the figure-treading, because they trample over the Image of our Blessed Saviour extended on the cross, and that of his holy Mother, or some other Saint, as a convincing and unquestionable proof, that they for ever renounce Christ and his Religion. This detestable solemnity begins on the second day of the first month. They begin in two different places at the same time, and go on from street to street, and house to house, dispatching four, five and more streets a day, till the whole is compleated, which takes up at least six days. The officers of the street, who must be present at this act, are, the Ottona, or head of the street, his three Oogumi Oja, or deputies; the Fiziui, or Secretary, Nitzi Josi, or messenger of the street, besides two Monban, or Watchmen, who carry the Images about. The Images are about a foot long, cast in brass, and kept in a particular box made for this purpose. The act itself is perform'd in the following order. After the Inquisitors have seated themselves on a mat, the landlord, his family, and all his domesticks, of both sexes, old or young, and whoever else lodges in the same house, and sometimes also the next neighbours, if their houses be not big enough, for the act to be celebrated therein, are call'd together into

*Act of  
trampling over  
the Images of  
our Saviour  
and the  
V. Mary.*

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the room, where the above-mention'd Images are laid upon the bare floor, after which the Jefumi Tsio or Secretary of the Inquisition, takes the list of the Inhabitants, and reads their names, one by one, compelling them to appear as they are call'd, and to walk over the said Images with their feet. Young children, as yet not able to walk, are by their mothers taken upon their arms, and held down to touch the Images with their feet. This being done the landlord puts his seal to the list, as a certificate to be laid before the Governour, that the inquisition hath been perform'd in his house. After they have gone in this manner thro' all the streets and houses of the town, the inquisitors themselves trample over the Images, and last of all the Ottona, they serving as witnesses for each other, and confirming also their certificates with their seals. This inquisition is perform'd only at Nagasaki, in the district of Omura and the Province of Bungo, where formerly the Christian Religion had got the strongest footing.

*Proceedings in  
Case of Death.*

When any body dies, his landlord, or if the landlord dies himself, his family must desire the Kogomi, or members of the corporation, which the house belongs to, to be witnesses of his death, both as to its being natural and unchristian. These sit on the body, and view it narrowly, to see whether or no there be any external signs of violence, or marks of the Christian religion, whereof if they find none, they give them a certificate sign'd with their hands and seals, which is by the Nitzi Giosi presented to the presiding Mayor.

There are but few taxes rais'd upon the Inhabitants of Nagasaki, and only upon those who have some estate in land within the Town, either by inheritance or acquisition. The rest of the Inhabitants being not look'd upon as true Citizens, or Freemen, are also in regard thereof exempted from the land taxes, and other charges, notwithstanding they make out far the greater number. The Taxes levied upon the rest of the Inhabitants are

*Land-Tax.*

Dsijsi Gin, is properly the Land-Tax, or Ground-rents,

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rais'd in the Emperor's name in the eighth month, upon all such persons as have houses, or pieces of ground of their own, within the town. The ground is not measur'd according to the area quadrata, or square surface, but only according to the length, to wit, the front of the house, or houses towards the street, and they must pay four Maas in the Soto, and six Maas in the Utzi Town for every Kin they have in front. A Kin is a measure about the length of a fathom. It is not regarded how deep the houses run backwards, unless the depth exceeds fifteen Kin, which if it doth but the breadth of a Bu, or Straw. a double ground-rent must be paid for it; and this, they say, because it is for the Emperor, to whom justice must be done in the strictest manner possible.

Fassaku Gin, is another Tax laid upon the Inhabitants of Nagasaki, if otherwise it deserves that name, being rather a voluntary contribution for a present to be made to the Governors, by all such persons, as have hereditary lands or tenements, in possession within the town, or to superior officers by their inferiors. This present is usually made upon the first day of the eighth month, which being a Festival-day, call'd Fassaku, it hath thence obtain'd the name of Fassaku Gin, that is, Fassaku Money. Those persons, who are in publick posts, and have a share in the management of the town, make besides the common and general contribution, another particular present, each according to his pleasure or abilities, to the Governors of the town, to the Treasurer and Surveyor of the Imperial Lands and Rents residing at Nagasaki, and to the Mayors. Even the Interpreters sons, I mean those who are instructed in foreign languages, in hopes of succeeding their fathers in their employments, make upon this occasion a present to each of the Governors of 25 Maas, and to the other just-mention'd superior officers in proportion. This contribution money is not levied upon the common people, till after the said festival-day; it is gather'd in all the streets, and then deliver'd to the Governors. They raise it according to the extent of the

*Fassaku Gin.*



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ground, which the houses stand upon, asking for the Kasjo of each house in the Sotomatz 6, and in the Utsimatz from 9 to 10 Maas, which makes in all 4350 Kasjo, or 2630 Tails, allowing 50 Kasjo for every street. Kasjo is a square surface, as it was measur'd in the first division of the ground, which the street was afterwards built upon, and as it is enter'd in the publick Rental or Ground-book of the town. In success of time several Kasjo's were brought together into one large building, others were divided into two small houses. This tax upon the Kasjo's of the houses, is levied no where but at Nagasaki, in consideration whereof, and in order to assist the inhabitants of this town towards the easier payment of these supernumerary charges, they have invented the *Fannagin*, *Fannagin* (of which more hereafter) is call'd that money, which the Governors detain from the price of foreign commodities for the joint benefit of the inhabitants, amongst whom it is afterwards proportionably divided. In all other towns throughout the Empire, whether they belong to the Imperial demesns, or crown-lands, or to the Lords of particular Provinces, no other tax is levied upon the inhabitants, but the ground-rent above mention'd. The City of Miaco was by a particular privilege, granted to it by the Emperor Taiko, exempted from both, and remains such to this day.

Besides these two taxes, there are some other expences of less note which must be bore by those inhabitants of Nagasaki, who have land in possession within the compass of the town. Most of these are employ'd in honour of the God Suwa, who is the patron and protector of the town, as for instance, 800 Siumome's for the maintenance of his temple, and the persons who attend it, as also for Comedies to be acted for his diversion in his temple; and lastly for the repairs of the temple. However, towards defraying these charges, nothing must be taken out of the *Fannagin*, or the sums of money arising from the foreign trade, but the whole expence must be rais'd by voluntary contributions of the freemen of the town. The

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festival-day of this Saint is another considerable article, being celebrated with great pomp and solemnity, with processions, drama's, plays, dancing, and all manner of publick diversions. But notwithstanding this is done once every year, yet the inhabitants of the town are not all oblig'd to contribute yearly towards the same, the necessary sums being rais'd only upon ten or eleven streets at a time, so that they pay but once in seven or eight years, when their turn falls upon them. This regulation hath been made, in order to make the payment easy to them. However, that quarter of the town, where the publick stews stand, is not indulg'd in this particular, for they must contribute their quota every year. This festival being always celebrated with the utmost pomp and magnificence, with new plays, processions, songs, dances and so on, all the actors appearing in new dresses, and every thing being paid for very dear, 'tis no wonder, that expences run high, insomuch that from three to four hundred Siumome must be rais'd upon every street.

The situation of this populous town, upon the extremity of the Province Fisen, between the Sea and high mountains, almost at the end of a secure and convenient harbour, though on one hand it be very advantageous for the trade and commerce with such foreigners, as are suffer'd and tolerated by this jealous nation, yet on the other it is attended with this considerable disadvantage, that the produce of the adjacent Country is by no means sufficient to maintain the Inhabitants, much less to enable them to pay the necessary taxes and contributions. Besides, as the very trade, for which the Town is so commodiously seated, puts the Inhabitants to a good deal of supernumerary trouble, costs, discontents and vexations, so reason, and the nature of things, hath taught them, that maxim of Justinians; *Secundum naturam esse, com-moda cujus cunque rei eum sequi, quem sequuntur incommoda*: That it is but natural, that he should enjoy the advantages arising from a thing, who hath all the trouble of it. Therefore, assoon as the supreme direction

*Advantages of  
the Town of  
Nagasaki  
arising from  
the foreign  
trade.*

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of the foreign trade was put into the hands of the Governours, proper ways and means were found out to make the same advantageous and profitable to their subjects; nay, it were to be wish'd that they had not gone still further, under the pretext of a maxim, just and reasonable in it self, unjustly to defraud foreigners of a reasonable and lawful gain, for no other reason but to enable the natives to pay the necessary taxes, and to make it easier for them to maintain themselves. The money thus rais'd is by them call'd Fanna Gin, which is as much as to say, Flower Money, perhaps because they are in expectation, that still greater advantages, than they have already secured to themselves, will flower out of the foreign trade, or because they compare this money to the flowers, and the gain of the merchants to the fruits. It consists of what the Governors of the Town, and their subaltern officers, by many a fraudulent contrivance, detract and detain from the price and profit of all foreign goods, which are here expos'd to sale. Thus much however must be owned in justice to the Governours, that they themselves have no share in this money. But their subaltern officers, and the Magistrates of the Town, and in general all persons, who have any thing to do with the foreign nations establish'd here, on account of their trade, divide part of it among themselves, as lawful and just fees, due for the trouble they must be at, on their behalf. The remainder is sent to the Kanna Sa, or Treasury of every street. This last part is left to the disposal of the Ottona, who divides it equally amongst the Inhabitants, according to the number of Kasio. they are possess'd of, keeping always so much in reserve, as he thinks requisite for the necessary repairs of the street, of its gates, fountains, and publick buildings, of the Instruments for extinguishing fires, as also for the expences to be laid out on account of such publick works, as must be done by order, and for the Governors of the Town, all which expences the Ottona accounts for annually, sending his accounts to every Inhabitant of his street for their

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perusal. The dividend is made by order of the Governors, two, three, and four, times a year, or more according to the number of Camban, that is, sales of foreign commodities allowed of. Whoever desires no share in the division of this publick money, is also for that reason exempted from the common burdens of the street, such as serving many a troublesome office, keeping the watch and round at night, and the like, nor is he obliged to pay any other Tax, but the imperial ground-rent, and the Fassaku Gin, or contribution money for a present to the Governors. But notwithstanding this is a very considerable advantage, yet to my knowledge, there are very few, even among the richest Inhabitants of the Town, willing to purchase it for their share of this Fannagin, or Flower money.

Thus much of the Government of this City in general, and of the policy and regulation of its streets in particular. The account, which I have hitherto given, may serve as a pattern of the Government, as it is establish'd in all other towns, burroughs, and villages, throughout the Empire, whether they belong to the Imperial demesns, or are subject to other Princes and Lords, with this difference only, that the magistrates, tho' invested with the same power, have perhaps different names, and that the government in general is not near so strict and rigorous in other places, as it is at Nagasaki.

*Government of  
other places.*

Before the close of this chapter, it will not be improper to add a few words concerning the government of the neighbouring villages and adjacent country, which extend some few miles from the town up towards the mountains. The same is in the hands of an Imperial Steward, who in his Master's name gathers the yearly Nengu, as they call it, or scot of rice, corn, and all the produce of cultivated fields. For such spots of ground, as are planted with fruit-trees, or garden-stuff, there must be so much money paid a year, as, according to a reasonable computation, the scot itself would amount to, if they were turn'd to rice, or corn-fields. The scot of rice, or corn, amounts to

*Government of  
the adjacent  
Country.*

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somewhat more than half the crop, which the husbandman must bring to the Okura, or Komegura, (Imperial Magazines, which stand near Mangome, or the North-suburb) clean and ready thresh'd at his own cost, according to an estimate made by proper surveyors, who, before the harvest begins, go out to survey the fields, and to make their computation accordingly, either by conjecture, or if the harvest is like to prove very good, by ordering a Tsubo, (or a square spot of ground of a Kin or fathom) to be cut and thresh'd, and inferring from thence, what the whole crop will amount to. Woods and Forests pay a small Dsisi Gin, or Ground-rent, which differs according to the number of Tsubo's, and the goodness and fruitfulness of the soil. The revenue of the land about Nagasaki, summ'd up according to the custom of the country, makes in all 3000 Koku, which amounts in money, one year with another, the price of this commodity being very variable, to 15000 Siumome, each Koku reckon'd at five Siumome. The management and inspection of these lands hath been for a considerable time hereditary in the illustrious Family of Sije Tsugu Feso, and the heirs males thereof. They govern'd in quality of Daiquans, or Independant Imperial Commissioners, with a state suitable to the majesty of their master, and becoming the dignity of their office, and withal maintain'd themselves in so much credit and favour at court, that the Governor's of Nagasaki themselves, their high rank and authority notwithstanding, shew'd a great regard for them, and often consulted them in affairs of moment relating to the government of the town. But a fatal incident, which happen'd in the year 1676, at once put an end to the grandeur of this family, and to the dignity of this hereditary employment. For upon discovery of some swords, and other arms, hid in a mat, which were to be sent privately to Corea, by the direction of his Fedai, or Steward, this unfortunate wretch, and his accomplice, were condemn'd to the cross, and executed upon the small Island Susu da Gasima, opposite to the town, after they

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had been carried in shew thro' the principal streets of Nagasaki. His only son, an innocent child but seven years old, was likewise carried about in this melancholly procession, upon the arms of one of the executioners, and afterwards beheaded in sight of his father, who hung on the cross: not to mention the executions and severe punishments of some merchants, and other persons concern'd in this unhappy affair. The old Daiquan had his share in the punishment, according to the laws of the Empire, and was, with his two sons, banish'd to the Island Okino Sima, situate near the Province Tsugokf. His Wife who was the mother of the two sons, was exil'd to Firando. During my stay in Japan, in 1692, several persons of this unhappy family were as yet alive, as also the man, who discover'd the whole affair, and who was formerly a servant to one that was executed, but afterwards, in consideration of his merit, and the zeal he shew'd upon this occasion for the laws of the country, rais'd to the place of Desima Ottona. Ever since that time, no matter whatever may be sold to the Dutch, or Chinese, without being first very narrowly search'd. His Post was given to Fakaki Sakujemon, who now hath the inspection and government of these lands, under the direction, and with the assistance of two of the Mayors of the town, tho' without the title of Daiquan, and which is more, without the power attending that title. For he hath not the privilege, as all the Daiquans have, of having a pike carried before him, as a badge of the independant authority they are invested with by their master. Nor is he permitted to wear two swords, like the Noblemen of the country, and the Imperial officers, both which prerogatives he was depriv'd of, at the very beginning of his office. He lives with no more splendour, or magnificence, than a common inhabitant of the town, nor can he, of his own accord, undertake to do even such things, as otherwise his employment seems to entitle him to. This appear'd by a late instance, when, without the consent of the Governors, he could not put to death a *servant of his, convicted of having twice robb'd*

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him, notwithstanding that, according to the laws of the country, the servants are so far at their master's disposal, that if in the height of their passion they should unfortunately kill them, nothing would be laid to their charge, provided they can sufficiently prove the crime, which they punish'd them for.

### Chap. IV.

#### Of the Temples and Clergy of this City.

*Temples and  
Clergy of  
Nagasaki.*



TO compleat the description of Nagasaki, it remains to give an account of its Temples and Clergy. The Clergy is divided into different Sects and Religions. Those of every particular Sect have their Head, General, or Chief, residing at Miaco, the centre of religion, devotion and holiness, where is kept the court of the Ecclesiastical hereditary Emperor. Thence they send out their deputies or as one would call them in the stile of Europe, Provincials, Superiors, Abbots and Priors, into every Province for the direction and government of its Clergy, Convents and Temples. At Nagasaki, and in the neighbourhood of this Town, altho' there be several Temples and religious Houses belonging to one Sect, or Religion, as for instance, the Budsdos Religion, yet they have no particular Head, or Bishop of the Diocese, as one might call him, set over them, but stand all under the immediate command of their General at Miaco.

*Suwa,  
Protector of  
Nagasaki.*

Amongst the Sin or Cami, that is, the national Gods, I must mention in the first place, the Udsigami of this Town. Udsigami, is the chief God, Saint and Protector of a Province, City, or Village. The Inhabitants of Nagasaki acknowledge, and worship as such, Suwa Dai Miosin, that is, the great holy Idol Suwa. His Temple stands not far from the Town upon the mountain Tatta. A fine staircase of stone of two hundred steps leads up to the Mia, before which he is worship'd, and which is

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the highest building of his Temple, for Suwa having had very lately a more illustrious Title, conferr'd on him by the Dairi, or the Court of the Ecclesiastical hereditary Emperor, his Mia also was to be built higher, than it stood before. The Temple-court stands somewhat lower than the Mia it self, upon the declivity of the mountain aforesaid. At the entry of the Court, next to the gate, is a long open room, or gallery, where Plays are acted for the diversion both of Suwa and his worshippers. This room is curiously adorn'd with many fine Pictures and carv'd Images, being the usual presents and gifts, which the adherents of this religion, upon occasion, vow to give to the Sinsja, or Temples of the national Gods. Further off stand some small Chapels, or Temples, built of wood, clean and neat, but without any other ornaments. In the same Court stand the Temples of Murasaki Dai Gongen, that is, the great and just Murasaki, and Symios Dai Miosin, that is, the great and holy Symios; each of these two Gods hath also his Mikosi, or small eightangular shrine, curiously adorn'd and hanging in beautiful poles, wherein their images or relicks are carried about upon solemn days. I took notice also of another particular small Chapel, or Temple, built in honour of the God and Lord of thousand Legs, hung about with numbers of his Clients, that is, with Legs of all sorts and sizes, given by his worshipers to adorn it. There are several festival days sacred to Suwa, the chief whereof, and at the same time one of the great yearly holidays, is the ninth day of the ninth month, known by the name of Kunitz, or Kuguatz Kokonoka. This being his birth-day, is celebrated with universal rejoycings throughout the Empire, but more particularly here at Nagasaki, he being the patron and protector of this place, with universal pomp and magnificence, and a solemn Matsuri, that is, publick spectacles, plays, drama's, processions, and the like. The solemnity begins already upon the seventh day of the said month. On the eighth day, which immediately preceeds the holiday it self, the God is at the expence of rich and



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devout people diverted in his Temple, with a particular sort of a musical consort, perform'd by boys beating upon drums and bells. This music is the very same, which was made use of to appease the supreme Cami, or God of the Country, Tensio Dai Sin, when out of disdain and anger he hid himself in a cavern, and thereby depriv'd the world of light and sun. The 12th day of the ninth, or Suwa's birth month, being likewise sacred to him, is celebrated chiefly with publick plays and spectacles. The persons attending the service of Suwa's Temples are call'd Nege, sometimes, tho' wrongly, Kuge, this Title belonging only to the holy Court of the Ecclesiastical hereditary Emperor. They are like all other Sinsio, or Ministers of the Temples of the Sin, that is, national Gods of the Country, not Ecclesiastical, but secular and married persons, tho' in the mean time they assume to themselves, by reason of their honourable employment, a far higher degree of holiness and respect, than they think the common bulk of secular persons deserve. They live with their families in houses built for them in the descent of the mountain aforesaid, not far from the Temple Court. Their way of Life, as well as their common dress, at home and abroad, is no ways different from that of other Inhabitants, excepting only, that they do not shave their heads, but let their hairs grow, and tie them together behind their head: When they go to the Temple, they dress in an Ecclesiastical habit, with various head dresses, according to every one's office and quality. They maintain themselves by the alms and offerings given them by the Inhabitants, at their appearance in the solemn procession of the Matsuri (of which more hereafter) and at other times, when they come to worship at the Temple. Rich people make them particular presents the day before the great festival of Suwa, which is the eighth day of the ninth month, and this for a particular Musick to be perform'd extraordinary for the Idol's diversion. Two of the Ottona's are appointed their inspectors, one out of each part of the town, for which employment they receive a salary out of

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the publick money. They are assisted by two other members of their company, attending them by turns, each a year, but these are not paid for it. Their business is, to keep the temple, and its buildings, in repair, to take care of the maintenance of the Nege, as also to see that the Matsuri, plays, and other publick entertainments in honour of this Idol, be perform'd with that pomp and magnificence, which is thought becoming his greatness. The processions of this Secular Clergy, for such it is in fact, made in honour of this great Protector of Nagasaki, are perform'd with the following pomp and order. 1. Two Led-horses, half starv'd, and every whit as lean, as that which the Patriarch of Moscou mounts on Palm-Sundays, when he rides to his Cathedral. 2. Several Ecclesiastical Ensigns, and badges of honour, such as were in use among their ancestors, and are so to this day at the Ecclesiastical Court at Miaco. These are, for instance, a short broad lance gilt all over, a pair of shoes remarkable for their largeness and gross workmanship, a large bunch of white paper tied to the end of a short staff, as a badge of an Ecclesiastical command. 3. Hollow benches, to place the Mikosi upon. These are carried about inverted for the people to throw in their charity, for which purpose also two labouring men are hir'd to carry about a strong large Alms-chest. 4. The Mikosi themselves, being eightangular shrines, almost too big to be carried by one man, lacker'd and curiously adorn'd with gilt cornishes, metal looking-glasses, finely polish'd; and among other ornaments, a gilt crane at the top. 5. Two small wooden chairs, or palankins, somewhat different in shape from a Norimon, and like those, which are in use at the court of the Ecclesiastical Hereditary Emperor. In these are carried the two Superiors of the temple. 6. Two other Led-horses, with their full apparel, belonging to the said superiors, full as lean and handsome as the two at the head of the procession. 7. The clergy in a body, walking on foot in good order, and with great decency. 8. The inhabitants and common people of Nagasaki, in

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the usual confusion closing the cavalcade. After the clergy are come to the temple-court, along with the Mikosi, shrines and other ornaments, and have taken the places assign'd them, the deputies of the Governors make their appearance with their usual retinue, and besides, because of the solemnity of the day, with twenty long pikes of state, to the end whereof are tied bunches of shavings of wood, lacker'd and painted, to represent, as it were, the feathers of an Indian Cock. Four of the chief, having first wash'd their hands in the bason standing before the temple, walk up towards the same, and with that humility, which becomes the holiness of the place, pay, in their masters, and in their own name, the usual compliment to the two Superiors of the temple, who for this purpose, and decently to receive the same, have seated themselves between the two Mikosi, or eightangular shrines. This done, one of the Nege fills a large golden spoon with a certain sweet liquor call'd Amasaki, and pours it, in commemoration of their ancestors indigence, into a small, unglaz'd, earthen dish, which he presents to the deputies of the Governors. Amasaki is a particular sort of beer brew'd out of boil'd rice, by letting it ferment over night. They usually brew it before their great holidays, in order to drink it upon that occasion, and thereby to commemorate the frugal way of living of their ancestors, who knew of no other, but this easy simple brewing. Upon the first of the holidays sacred to Suwa, the two above mention'd bodies, I mean the clergy, and the deputies of the Governors, do not make their appearance till the festival act of the day is almost over. But upon the third and great holiday, which is the Idols birth day, and one of the great yearly festivals, they appear early in the morning, in order to assist at the ensuing Matsuri. Matsuri signifies properly speaking, and in a general sense, an offering made to a Cami; in the sense it must be taken in, to answer the end of so great a holiday, it denotes a solemn jubilee, to be celebrated with unusual rejoicings, processions, dancing, drama's and other publick spectacles,

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in honour and for the diversion of that God or Idol, who is acknowledg'd and worship'd as Udsigami, that is, protector of a place, upon his birth day.

The Matsuri being one of the most pompous solemnities that can be seen in this, or any other Town, I flatter my self the reader, will not be displeas'd to find a more particular description of one, which I saw myself at Nagasaki, and which may serve for a pattern of others, as they are celebrated elsewhere.

The Matsuri, as I took notice above, is celebrated at Nagasaki, in honour of Suwa, on the ninth day of the ninth month, that being Suwa's Birthday. It doth not consist in preaching, worshipping, and going to the Temples, but in particular processions through the principal streets of the Town, and elegant publick spectacles, represented upon a large market-place built for this purpose, which from the visits, it receives on this day from the Idols of Suwa, and his Companion, which are carried thither in procession, is call'd Oo Tabi Tokora, which is as much as to say, the place of the high, or great Journey. On this place there is, for the solemnity of the day, built a temple of Bambous with wings on each side, the front laid open towards the place, and the roof cover'd with straw, and ending into a gable of Tsugi branches. This whole building scarce deserves to be compared to one of our barns, it is so mean and simple, for it must be purposely built according to the sorry architecture of their indigent ancestors. A tall firr stands on each side of the front of this temple. Three sides of the place are built round with benches and lodges for the conveniency of the spectators.

*Particular  
description of  
a Matsuri.*

Every thing being ready, the Sintos Clergy appears in a body, with a splendid retinue, bringing over in procession the Mikosi of their great Suwa, as also, to keep him company, that of Symios. Murasaki is left at home, because there is no instance in the History of his life and actions, from which could be inferr'd, that he delighted in walking and travelling. The Sintos Clergy, upon this occasion, stile themselves Ootomi, that is, the high, great

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retinue, which pompous title notwithstanding, the alms chest is one of the principal things they carry about with them in the procession, and indeed to very good purpose, for there is such a multitude of things thrown among them, by the crowds of superstitious spectators, as if they had a mind, out of a meer Charity, to stone them. When they come to the place aforesaid, the Ecclesiasticks seat themselves in good order, and according to their quality, which appears in good measure by their dress, upon three benches built for them before the front of the temple. The two superiors of the temple take the uppermost bench, clad in black, with a particular head ornament, and a short staff, as a badge of their authority. Four others, who are next to them in rank, sit upon the second bench, dress'd in white Ecclesiastical gowns with a black lacker'd cap, something different from that which their superiors wear. The main body takes possession of the third and lowermost bench, sitting promiscuously, and all clad in white gowns, with a black lacker'd cap, some-like those of the Jesuits. The servants and porters appointed to carry the holy utensils of the temple, and other people, who have any thing to do at this solemnity, stand next to the Ecclesiasticks bare headed.

On the other side of the square, opposite to the Ecclesiasticks, sit the deputies of the governors under a tent, upon a fine mat somewhat rais'd from the ground. For magnificences sake, and out of respect for this holy act, they have twenty pikes of state planted before them in the ground. They order the crowding spectators to be kept off with staffs, and are otherwise to take care, that no accidents happen, and that no disorder be committed on that day by the mob, for which purpose some of the Joriki's are perpetually going to and fro the Governors Court, to give them notice of what happens, and to enquire what commands they have for their deputies.

*Plays and  
spectacles.*

The publick spectacles shewn upon this occasion, are a sort of plays, or rather drama's, acted by eight, twelve, or more persons. The subject is taken out of the history of

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their Gods and Heroes. Their remarkable adventures, heroic actions, and sometimes their love intrigues, put in verse, are sung by dancing-actors, whilst others play upon all sorts of musical instruments. If the subject be thought too grave, and moving, there is now and then a comical actor jumps out unawares upon the stage, with his gestures and merry discourse in prose, to divert the people. Some of their merry plays are compos'd only of ballets, or dances, like the performances of the Mimic Actors upon the Roman Stage. For the dancers do not speak, but endeavour to express the contents of the story, they are about to represent, as naturally as possible, both by their dress, and by their gestures and actions, regulated according to the sound of musical instruments. The chief subjects of the play, such as fountains, bridges, gates, houses, gardens, trees, mountains, animals, and the like, are likewise represented, some as big as the life, and all in general contriv'd so, that they may be remov'd at command and taken to pieces, like the scenes in our European Plays.

The Actors are commonly young girls, taken out of the bawdy-houses, as also young boys and children out of those streets, at whose expence the solemnity is perform'd. They are all magnificently clad, in variously colour'd silken gowns, suitable to the characters which they are to represent, and it must be own'd in justice to them, that generally speaking, they act their part with that assurance and becoming dexterity, which is not to be exceeded, nay indeed scarce to be parallel'd, by the best European Actors. The streets, which bear the expence of the solemnity, make their appearance in the following order. First of all is carried a rich canopy, or else an umbrello, made of silk, being the palladium of the street. Over it in the middle is placed a shield, whereupon is writ in large characters the name of the street. Next to the canopy follow the musicians, mask'd, in proper liveries. The music is both vocal and instrumental. The instruments are chiefly flutes of different sorts, and small drums: Now and then a large

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drum, cymbals and bells are brought in among the rest. This instrumental music is so poor and lamentable that it seems much easier to satisfy their Gods, than any ways to please a musical ear. Nor is the vocal part much preferable to the instrumental, for altho' they keep to the time tolerably well, and sing according to some notes, yet they do it in so very slow a manner that the musick seems to be rather calculated to regulate their action, and the motions of their body, in their ballets and dances, wherein I must own, that they are very ingenious and dextrous, and little inferior to our European dancers, excepting only, that they seem to want a little more action and swiftness in their feet. But to return to the procession. The musicians are follow'd by the necessary machines, and the whole apparatus for the ensuing representations, the largest being carry'd by labouring people, the lesser, as benches, staffs, flowers and the like, by the children of the inhabitants neatly clad. Next follow the actors themselves, and after them all the inhabitants of the street in a body, in their holiday's, that is, finest cloaths, with their garments of ceremony. To make the appearance so much the greater the procession is clos'd by a considerable number of people, who carry stools and other things, walking two and two. The dances and shews of a street, commonly last about three quarters of an hour, and being over, the company marches off in the same order they appear'd in, to make way for the appearance and shews of another street, which is again follow'd by another, and so on. All the streets strive to outdo one another in a magnificent retinue and surprizing scenes. The processions and shews begin early in the morning, and the whole ends about noon. The shows and scenes are nearly the same on the seventh day of this month, as they are on the ninth, or Suwa's birthday, with some small difference in the dresses of the actors and their dances, as also in the order and march of the processions, they returning upon one day the same way they came in on the other. When every thing is over, the two Superiors of the clergy, as having now discharg'd

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the duties of their office, leave their benches, and walk towards the tent where the deputies of the governors sat, to whom they return thanks for their gracious presence at this holy act, and this nearly with the same marks of deference and submission which the said representatives did shew them in the morning. The spectacles, machines, songs, and dances must be new every year, and it would be thought beneath the dignity and majesty of that great God, if repeating, upon occasion, the same story over again, they did not at least dress it up after a new fashion.

For the reader's farther satisfaction, I have not scrupled to insert a more ample and particular description of the several representations, scenes, machines, and so on, of a late Matsuri, which was perform'd during my stay in Japan, and whereat I was present myself.

1. Scene. Eight young Girls, clad in colour'd gowns, interwoven with large white flowers, with broad hats on, as it were to defend them from the heat of the sun, with fans and flowers in their hands, dancing by turns. They were from time to time reliev'd by a couple of old women dancing in another dress.

*Scenes of a  
Matsuri at  
Nagasaki.*

2. Scene. A garden with fine flowers, appearing on each side of the place, where the act was perform'd, a thatch'd house in the middle, out of which jump'd eight young girls, dress'd in white and red, dancing with fans, canes, and flower-baskets. They were reliev'd by a very good actress, who danc'd by her self.

3. Scene. Eight triumphal chariots, with oxen before them of different colours, the whole very naturally represented and drawn by young boys well clad. Upon them stood a Tsubaki Tree in flower; a mountain cover'd with trees; a forest of Bambous, with a Tyger lurking; a load of straw, with an entire tree, with its roots and branches; a whale under a rock, half cover'd with water: Last of all another mountain appear'd, with a young boy alive, and magnificently clad, who stood at the top, under an Apricock-tree in full blossom. This mountain was again drawn by boys.



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4. Scene. Some dancers acting between six flower-beds, which and a green tree were drawn upon the place by boys. Nine other boys in the same dress, and arm'd each with two swords and a musket: a peasant dancing.

5. Scene. A mountain carried upon men's shoulders, a fountain with a walk round it, a large cask, and a house, were severally set upon the place. Then two giants mask'd, with prodigious large heads, representing some Fotoge, or Indian Deities, begun a dance. They were met soon after by a third, of a still more monstrous size, who came forth out of the mountain arm'd with a great broad sword. He was follow'd by seven Chinese jumping out of the same mountain, tho' to all appearance never so small, and dancing about in company with the giants. After some time spent in dancing, the great monstrous giant beat the cask to pieces, out of which came a young boy very handsomly clad, who after a fine long speech, which he deliver'd in a very graceful manner, danc'd with the giant alone. Mean while three monkeys as big as the life, with roe's heads, crept out of the fountain, and jumping upon the walk round it, perform'd a dance, mimicking that of the giant and boy. This done, every one retir'd to his place, and so this scene ended.

6. Scene. A round Chinese triumphal arch, country house and garden. A dance of ten boys arm'd, and clad in gowns, lin'd with green yellow and blue, with a particular sort of breeches on. An harlequin jumping in among them, and talking to divert the people. The scene was clos'd by two dancers in a foreign dress, who came dancing out of the garden.

7. Scene. A mountain with bambous, and firrs growing upon it, as also twelve other trees in blossom, of so many different kinds, very naturally represented, were severally drawn across the stage, follow'd by a numerous train of people magnificently clad. Then appear'd two persons clad in white, and eight others clad in yellow, dancing and playing upon bells: They were join'd soon

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after by seven others dancing with flower pots upon their heads.

8. Scene. The pompous retinue of a Prince travelling with his Son, very naturally represented by boys.

9. Scene. A green-house plac'd in the middle of the stage, across and about which danced ten boys clad in black gowns, with fine breeches, each wearing two swords. They danc'd first with flowers in their hands, and afterwards with swords, arrows and pikes. They were relieved in their dance by some comical interlocutors. Last of all, their servants with boxes upon their shoulders jump'd in and danc'd among them, whereby this Scene was clos'd.

10. Scene. A stage plac'd near a hill with trees growing upon it. A boy arm'd, and clad in black and yellow, appear'd upon the stage, speaking and acting about half an hour, mean while eight other boys clad in partycolour'd gowns, interwoven with flowers, perform'd a dance, first alone, then in company with another person and a monkey, who jump'd out of the hill at the same time.

11. Scene. A handsome well shap'd young jumper, before whom was plac'd a table, a sort of a scaffold, or stage, with eight steps leading up on one side, and as many going down on the other, a hollow bambou was laid across the scaffold, and a door, with a round hole at the upper end, which had not above two spans and a half in diameter. This fellow play'd several very surprizing tricks, some of which, and those in my opinion not the least, were as follows. He lay down flat upon the table, either upon his belly or back, and jump'd upon his legs with surprizing dexterity, in a moment. He walk'd upon stilts up one stair-case of the scaffold, then over the hollow bambou, and so changing the stilts down the other stair-case. He jump'd from the distance of about three fathom, through the hole in the door mention'd above, notwithstanding its smallness and the largeness of the hat, which he then wore, and which was considerably broader than the diameter of the hole.

12. Scene. Several huge machines, accurately resem-

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bling, both in size and colour, the things they were to represent, but made of a thin substance, so that one man could easily carry one upon his back. But besides this load on the back, every one of these men had a very large drum hanging before him, which some others play'd upon with bells. After this manner they cross'd the stage dancing, tho' they did not jump very high, because of their load, which altho' the things were made only of very light and thin stuff, was nevertheless so heavy that they were oblig'd to rest before they enter'd the place, as they had already done in several other places in their procession through the streets, on stools plac'd for them for that purpose.

The things which they carried across the stage were,  
A well, with all the instruments for extinguishing Fires.

A large church-bell with the timber-work belonging to it, and a dragon wound round it for ornament's sake.

A mountain cover'd with snow, and shap'd like the head of a dragon, with an eagle sitting at the top.

A brass gun, weighing twenty four pounds, with all the tackle belonging to it.

A heavy load of travellers trunks pack'd up in twelve straw balls, according to the country fashion.

A whale in a dish.

Several shell fish, and fruits, as big as the life, carried each by one person.

*Other Temples  
at Nagasaki.*

But to proceed in my account of the Temples of this City, it must be observ'd, that besides the Temple of Suwa, which is one of the most considerable, there are many others built to the Cami, or national Gods, which are worship'd by the adherents of the Sintos religion, as of old establish'd in the Country. Among several, there is one built to Tensio Dai Sin, another to his brother Ten Sin. There are likewise some Chapels, scarce deserving to be call'd Temples, erected to other Idols of less note. These are not attended by Nege, or Secular Priests of the Cami Temples, but either by Jammabos, that is, Mountain-Soldiers, a sort of Hermits, who may marry if they please,

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and who, in their religion and worship, conform themselves in great measure to the foreign Pagan Budsdo Doctrine ; or by the Tendai, otherwise call'd Singon, another sort of Priests, who in like manner make it their endeavour to reconcile the foreign Pagan Budsdo Worship with the national religion, as of old establish'd in the country. These last may be look'd upon as followers of the Sect of Lanza, as the Chinese call it, or according to the Japanese, Noosi, which begun in China in the time of the great Philosopher Koosi, by us Europeans call'd Confutius, and was afterwards receiv'd in Japan, it being not inconsistent with either of these two religions. The Emperor Gongen adher'd to this sect, for which reason there is at Ansensu, one of the Tendai Temples, an Isai, or a Table erected to his memory, before which the Priests say their prayers every day for the happiness and welfare of his soul.

All the Nege, that is, Secular Priests of the Mia, or Cami Temples, acknowledge the Daiiri, that is, the court of the Mikaddo, or Ecclesiastical Hereditary Emperor, as their Superiors. Accordingly by order and authority of this Ecclesiastical Court, Josijda Donno, a man of the highest quality at the same, hath been appointed Superior, or General of all the Nege Clergy, and consecrated as such by the Mikaddo himself, who at the same time invested him with the power to confer greater honours and titles, not only upon the Nege, but likewise upon their Idols, and upon the souls of deceas'd great men, tho' this was never done without the Mikaddo's consent and approbation.

The Jammabos have a Head, or General of their own, who resides at Miaco. (See Book III. Chap. VI.)

Thus much of the Sintos Temples. I proceed now to the Budsdo, or Bupo, that is, foreign pagan worship, which was originally brought over from India into Japan. Many stately convents and temples have been built at Nagasaki, by the four chief sects of this religion, some few of which ly within the Town, but far the greatest part without it, in the ascent of the neighbouring hills, and mountains. They have beautiful stair cases of stone leading up to

*Nege, by whom governed.*

*Budsdo's Temples.*

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them, and several small chapels, or temples built within the same court, not so much to be commended for their largeness or splendor, as for their pleasant and agreeable situation, being moreover adorn'd within with fine rais'd altars, gilt Images, as big as the life, lacker'd columns, gates, pillars, the whole very neat and pretty, rather than magnificent. All these Budsdo Temples are attended by Priests of the same religion, and every particular Temple by Priests of that very Sect, which it belongs to. All the temples belonging to the same sect are distinguish'd into Tonsi, that is the chief, or head temple, and Matsusi, which signifies filial, or dependant temples, or convents, because they are dependant of the former, and stand under the direction of the same Superiors.

*Kataisi.* Kataisi, is the chief convent and temple of the Sensju, or Sect of Sen, which is of the order (or rather Schism) of Sotofa, or Sotosju. At the side of this temple, within its court, stands another temple, or chapel, which is open on all sides, with the Image of Siaka, the founder of this religion, gilt, of an extraordinary size, and sitting on a gilt Tarate-Flower (*Faba Ægyptiaca*): several Matsusi, or inferior temples, are dependant of this, wherein are maintain'd very many Ecclesiastical Persons, or Monks, old and young.

*Siuntokusi.* Siuntokusi, is another of the chief temples of the Sensju Sect, of the order of Rinsaifa. The Superior hath likewise several Matsusi under his direction, wherein are maintain'd as many Monks as in those aforesaid.

*Senriusi.* Senriusi, is another temple of this last mention'd order. The Superior of this hath no Matsusi under him, tho' otherwise he stands, as well as the two Superiors of the temples aforesaid, under the sole and immediate dependence of their General at Miaco.

These Sensiu Temples are frequented by most of the inhabitants of this town. The Ecclesiasticks thereof travel much, and are often chang'd and sent to other convents, which makes their number very uncertain, tho' there are seldom less than 300.

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Daiwonsi, is the chief temple of the sect Siodosju. *Daiwonsi.*  
Several Matsusi stand under the direction of the Superior thereof. In all the temples of this sect there are tables, or monuments, erected to the memory of the deceas'd Emperors of the now reigning family, who profess'd themselves of it. The Monks say their prayers daily before these memorial monuments for the souls of the deceas'd Emperors, and upon some certain days one of their number, offers some eatables. The number of Ecclesiasticks attending the temples of this sect, is nearly the same with the former.

Forinsi, is the chief temple of the sect Fokke Siu. *Forinsi.*  
Tsiosiosi, and some few other Matsusi's stand under the direction of the Superior thereof. The Ecclesiasticks are not near so numerous, as in the two former Sects, there being but few people who adhere to it.

Daikoosi, is the chief temple of the sect and order of Omotteno Ikosju, that is, of the furthestmost Iko sect, so call'd, from the residence of the General thereof at Miaco. *Daikoosi.*

Koojensi, is the chief temple of the second order of the said Iko-Sect, call'd Aurano Ikosju, that is, the hindmost Iko Sect, which is again so call'd from the place of residence of their general, and the situation thereof with regard to the former. *Koojensi.*

The Monks of these two orders of the Iko Sect are permitted to marry, tho' there are but few that take this liberty, and those only the chief among them. Those who are marry'd, have leave to educate their male issue in the convent, for which reason the number of young Ecclesiasticks is sometimes so encreas'd, that the revenues of the convent will scarce suffice to maintain them. Under these circumstances those, who are not marry'd, either retire to live in the Iko Convents of other provinces, or else, under pretext of conversion, go over to other sects, in order to be admitted, if possible, into their monasteries. The Superiors of the two Iko Temples mention'd above, have no Matsusi under them, nor are there more than twenty full grown Monks, with the families of some in each convent. Their temples *Iko Monks.*

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are most frequented by the common, and almost all the country people, because they affect a great devotion and simplicity in their conversation, preaching and writings, the latter of which are publish'd in the vulgar characters, call'd Kanno, on purpose to make them understood by the common people.

*Quansiensi.* There is besides another small temple, or chappel, belonging to this same Iko Sect, call'd Quansiensi, whose Danna, that is, the persons who go to worship there, contributed of late, some ten, others an hundred Siumome for rebuilding and enlarging the same. For this purpose they sent last year the Osje, or Superior of the temple, with the collected money to Miaco, to offer it to the disposal of their general. But he, instead of going to Miaco, staid at Osacca, where 'tis said, he spent almost all the money. He left his wife and children at Nagasaki. The Danna having heard no news of him for some time, resolv'd in the mean time, that in case he did not return quickly, they would drop this undertaking, and incorporate themselves amongst the Danna, or parishioners of another Iko Church, or Temple.

The Ecclesiasticks of all the above-mention'd sects of the Budso Religion have no processions, nor other publick spectacles like the Sintos Clergy. They always keep within the district of their convent, where besides a due care for their support and maintenance, they mind little else but their prayers in the temple at certain stated hours. Their maintenance arises from what fees are given them for prayers to be said in their temples for the relief of departed souls, as also from the voluntary and charitable contributions of their Danna, or parishioners. It appears, by what hath been said above, that every convent stands under the direction of a Prior, or Superior, whom they call Dsjunsi, or Osjo, and to whom all the Monks of the convent are oblig'd to pay due respect and obedience. The Superiors themselves stand under the command of the General or Osjo in chief of their sect, who resides at Miaco. The Superiors of the Ikosju Convents, of both orders of

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this sect, are call'd Sioonin. The generals of this order, who reside at Miaco, assume the pompous title of Monseki, or Gomonseki, which in the litteral sense signifies, the place of the sublime port abandon'd, because they were of the family and blood of Mikaddo, which they left to go over to this sect, and to embrace this dignity. On this account also they still look upon themselves, as being nearest in rank to the very court of their Mikaddo, whereby is understood the Ecclesiastical Hereditary Emperor. The word Mikaddo taken in a litteral sense signifies, the sublime port.

There are three temples at Nagasaki, which belong to the Chinese, and are all equally remarkable for their handsom structure, and the number of monks maintain'd therein. They belong properly to the Sect Sen, tho' they are adorn'd within with the idols and images of several Chinese Emperors and Saints, as big as the life. Fine triumphal arches and many more strange ornaments are to be seen in the temple-courts. The Chinese, and such of their neighbouring nations who, tho' speaking different languages, yet trade to Japan under the same name, have founded them after the total extirpation of the Christian religion, for the free exercise of their worship, and the reception of their Ship-Idols. For as soon as their ships put into the harbour of Nagasaki, the idols are carried on shore, and plac'd into certain chapels built for them hard by the great temple. This is done with uncommon respect and particular ceremonies, playing upon cymbals, and beating of drums, which same ceremonies are repeated, when upon the departure of their yonks the said idols are carried on board again. These convents and temples bear the names of the country or province of their founders, with another Epithet borrow'd from their riches. They are,

*Temples of  
the Chinese.*

1. Nankindira, that is, the temple of the city of Nankin, and the neighbouring country. It is the first temple, that was built in Japan by foreigners, particularly by the Nankineese, and those of their neighbours, who speak the same language, and who have likewise given it

*Nankindira.*



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the name of Koofukusi, that is, the temple of settled riches.

*Tsiaksjudira.*

2. Tsiaksjudira, or Tsiansjudira, that is, the temple of the country of Aimos, whereby must be understood the Southern Provinces of the Empire of China. The Chinese, who inhabit the Island of Formosa, and are settled in other countries distant from China, belong to the same. There is a Matsusi or dependant convent under the direction of its Superior. It is one of the largest and best stock'd with Monks. Its other name is Fukusi, that is, the temple of riches.

*Foksiudira.*

3. Foksiudira, that is, the temple of the northern countrys, was founded, and is frequented by those Chinese, who come from the Northern parts of China. Its other name is Fuku Saisi, that is, the temple of riches and offerings.

*Maintenance  
of the Monks.*

These convents were formerly attended by Chinese Priests only, and maintain'd at the sole expence of this nation. But since the shutting up of the Empire and the new strict regulations made with regard to the foreign trade, they suffer only two born Chinese to live in each of them. Their maintenance, as well as that of other temples of this foreign Budsdo worship, arises from the voluntary charitable contributions of their countrymen, as also from fees given them for prayers to be said, and offerings to be made, for the relief of departed souls. If the money got by these means be not sufficient to maintain them, a supply is expected from the Imperial bounty. The Superiors of these three Convents stand under the immediate disposition of a particular General of their own, who resides near Miaco, on the mountain Oobaku, and says, that he is the third successor on the Archiepiscopal See of Ingen, and consequently the head of all the Clergy of this foreign pagan religion. The better to understand this, it will be necessary to insert the history of this Ingen.

*History of  
Ingen.*

Ingen, was a native of China, where he succeeded upon the holy seat of Darma, the first Chinese Pope, and himself

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the twenty eighth successor of Siaka, who was the founder, and is still acknowledg'd as the protector of this religion. The love for his countrymen, who lived in the three Convents mention'd above without a settled head over them, a strong zeal and desire, which he felt within himself to propagate the Bupo, or Buds Doctrine in the Empire of Japan, as also to secure the establishment thereof against the Mukurrokoku, (This name is given to the Christians, and in general to all the Antagonists of this Doctrine, tho' the former had been then already sufficiently silenc'd by that famous and unparallel'd persecution which arose in this Empire) prevail'd upon him to part with the high dignity and power, he was invested with, in favour of his Successor, and to come over into Japan, there to establish a sort of a Caliphat, or Archiepiscopal See of this Doctrine. He arriv'd in Japan in the year of Christ 1653, and was receiv'd with all imaginable respect. The Princes and Lords of several Provinces came to compliment him, clad in their Camisimo, or Garments of Ceremony. The Emperor offer'd him, for his residence, a mountain in the neighbourhood of the holy City of Miaco, which he call'd Obaku, by the name of his former papal residence in China. An incident, which happen'd soon after his arrival, contributed very much to forward his designs, and rais'd in several Inhabitants of this Empire an uncommon respect for his person, and a great opinion of his holiness. After a very great drought, the country people, his neighbours, desir'd him to say a Kitoo, or extraordinary solemn prayer, in order to obtain rain from heaven for their rice-fields. He answer'd, that it was not in his power to make rain, and that he could not assure them, that his Kitoo would obtain it. However, at their pressing instances, he promis'd to do his utmost. Accordingly he went up to the top of the mountain, and made his Kitoo. The next day there fell such profuse showers, that even the smaller bridges in the city of Miaco, were wash'd away, which made both the city and country believe, that his Kitoo had been rather too

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strong. His companions, who came over with him from China, had likewise very great respect paid them, as more immediate partakers, of his glory, insomuch, that even a cook, who came over with this learned and sanctified company, was rais'd to the dignity of Superior of Faksiudira, one of the three convents at Nagasaki, where by his sublime understanding and reputed great knowledge in divine mysteries he obtain'd, and still keeps, the name and repute of a Godo, that is, a person bless'd with a divine and most acute understanding, whom they suppose to be able to find out by his Satori, or Enthusiastic Speculations, such misterious truths, as are far beyond the reach of common knowledge. Upon the days sacred to Siaka, this old gentleman seats himself in his convent, upon an eminent place, where he hath so much respect and veneration paid him by crowds of superstitious spectators, as the Gods themselves. He sits with a wonderful grave countenance, and without stirring or uttering any the least sound, as if he was entirely life, or speechless, only to express his gratitude to the people for these extraordinary marks of honour, he is pleas'd now and then to favour them with a small scarce perceptible wink. He holds a small staff in his hand, with some horse-hair ty'd to the end, as a particular mark of his misterious manner of thinking, it being customary amongst al the Sasen Priests, to carry something of this nature about them. Sasen is a profound meditation of divine misteries and holy things, which so entirely takes up a man's mind, that his body lies, as it were, destitute of all sense and life, unmov'd by any external object whatsoever. But to return to Ingen. Many adherents of the Siuto, or Philosophical Sect, (describ'd above, Book III. Ch. 7.) and many of the Sintos, or national religion, as of old establish'd in the country, embraced after his arrival the doctrine of Buds, and this the rather, because the Christian Religion, whose adherents could conveniently hide themselves under any of these two, I mean either the Siuto, or Sintos Sects, being then just in its greatest decline and upon the point of expiring,

## THE TEMPLES OF NAGASAKI

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an order was issued by the Secular Emperor, commanding all his subjects, of all sects, rank, and quality, to have a Dsusi in their houses, that is, a corner, or altar consecrated to some Idol, which they chose to do rather to the Fotoge, or Gods of the Buds worship, than to others. This Dsusi, along with the Idol to whom it is directed, every body who buys a house, must purchase in the first place, and shew it to his neighbours, who else would be answerable for this neglect, if upon enquiry none should be found. This Ingen however, the eminent post he stood in, and his uncommon learning notwithstanding, could not gain so much upon the clergy of this Empire, then divided (as they still are) into several sects, not even upon those of his own religion, as to persuade them, to accept of his protection, and to acknowledge him as their supreme head. He was succeeded by one Okuffi, a man of less parts, learning and authority, after whose demise a native of Japan was put into his place, and declar'd Superior of the convent on the mountain Obaku, and General of the three Chinese Temples and Convents at Nagasaki.

The Ecclesiasticks of all sects and orders, at Nagasaki, and in all parts of the Empire, have their General residing at Miaco, who thro' the conniving indulgence, and under the protection of the Emperor, have an absolute command, and, in a manner, sovereign authority, each over those of his sect and order. They make it their business with great humility to maintain themselves in the favour of the civil magistrate, only because, upon occasion, they might stand in need of their assistance and protection. The Superiors of the convents, who are appointed by them, have power to give to the Monks of their convents, the necessary passports for their journies. Abating this, they have very little to do with civil affairs, and are, like other secular persons, subject to the Emperor, who governs them by two Dsisia Bugjo, as they are call'd, or with a more ample title, Dsisia Go Bugjo, that is, Imperial Commissioners, inspectors, protectors, and judges of all temples, and the Monks belonging thereunto. This employment is, after

*Generals of  
the several  
Orders.*

*Dsisia Bugjo,  
or Temple-  
Judges.*

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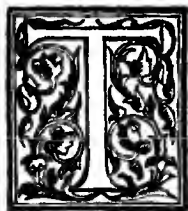
## THE HISTORY OF JAPAN

the Emperor's Council of State, one of the best in the Empire, and the persons invested with it, are very much consider'd at court. They hold their court at Jedo. All civil affairs relating to the clergy, such as law-suits, disputes arising about the limits or revenues of their lands, prosecutions for wrongs or damages receiv'd, and the like, are brought in daily in great number, to be decided in this court. Again, all criminal cases, as rebellion, disregard to the Imperial proclamations, and commands, and in general all capital crimes committed by the Ecclesiastics, are tried before them, and in case of conviction punish'd with death, tho' these criminals are much more indulg'd than other people, and cannot be executed without the consent, and a warrant sign'd by their General at Miaco. Another branch of the business of these Dsisia Bugjo is, to take care of the maintenance of the clergy, to keep the temples in repair, and otherwise upon all occasions, where the secular power and authority is wanted, to assist them.

### Chap. V.

Of the arrival and reception of the Portuguese and Castilians in Japan ; of their Trade, and how they were banish'd the Empire.

*Discovery of  
the East  
Indies by the  
Portuguese.*



He Portuguese ventur'd the first of all European Nations upon the Indian Ocean. In the year 1497, four ships were equipp'd by order of King Emanuel of Portugal, under the command of Admiral Vasco de Gama. They went so far as Calecut, where a peace and commerce was agreed on with the Zamorin, or King of that Country. The conquest of Goa by Alonso de Albuquerque, in the year 1510, was the foundation of their future power, and the first firm settlement they made in the Indies. From that time they vigorously pursued their discoveries and conquests amongst the defenceless Indians, and propagated

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their trade all over the East, so far as the remote Empire of China. In 1542, one of their ships, bound for China, was in a storm forc'd upon the then as yet unknown Islands of Japan, where after many incommunities suffer'd, she came to an anchor in an harbour of the province Bungo, one of the nine Provinces of the Island Kiusju. The Japanese Histories mention, that the first European ship seen upon their coasts, came to an anchor before Awa, opposite to the Island Tsikokf. Be that as it will, the honour of the first discovery of Japan, by the way of the Indies, is unquestionably due to the Portuguese, tho' it was done accidentally. Afterwards one of their ships laden with commodities, was sent every other year to the same Province of Bungo. In 1549, a young Japanese who fled to Goa, and was there baptiz'd, gave some hints to the Portuguese Merchants there of the great gain, our European commodities would in all likelihood produce in his country, and at the same time he discoursed with the Fathers of the Society of Jesus, about the possibility of converting his countrymen to the faith of Christ. Both these considerations put the Portuguese upon thoughts of making a better establishment and erecting a factory in Japan, in order to which this young Japanese was sent back to his native country on board a Portuguese ship; and some Jesuits went along with him, of the number whereof was the Reverend F. Francis Xavier. The Empire of Japan was then not yet shut up, nor the Princes or Petty Kings thereof kept to so strict an obedience and submission to their Emperor, as they now are. The Japanese were at liberty to travel within their own country and abroad, wherever they pleas'd, or were call'd by their business, or commerce. Foreign nations could then frequent the Empire, in what manner they pleas'd, and put into what harbours they thought it most expedient. This was the case of the Portuguese, who not only had it in their free power to go to what parts of the Empire they thought fit, but were very much caress'd by the Princes of the Island Kiusju, and invited to settle upon their territories. Nay,

*Discovery of  
Japan.*

*First Estab-  
lishment of the  
Portuguese.*

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## THE HISTORY OF JAPAN

the profits like to accrue to their Subjects, from the commerce with the Portuguese, bred no small jealousies among them. Every one used his most pressing endeavours to oblige these foreigners to put into his harbours preferably to others. By this means, they disposed of their commodities freely and currently all over the Empire. The Japanese, curious as they are, strove who should first get these foreign rarities into his possession, and being unacquainted with their intrinsic value, they willingly paid whatever prize was exacted. The reverend fathers of the Society of Jesus, who accompanied this first Portuguese colony into Japan, had it no less at heart to propagate the Gospel amongst these Infidels. It was so much the more easy to the Portuguese, to bring their trade into a flourishing condition, and at the same time to advance and support the conversion of the Japanese to the faith of our Saviour, as the neighbouring Town of Macao in China, which they were then already possess'd of, could furnish them at command, with a sufficient stock of European and Indian commodities, and a competent number of Priests. Their countrymen the Spaniards, who were then establish'd in the City of Manilhas in the Phillippine Islands, not very far distant from Japan, were likewise at hand to assist them in case of need, and the City of Goa itself, as an Indian Rome, and the Metropolis of all the Portuguese dominions in the East, though at a greater distance from Japan, yet could easily, and without prejudice to its own Inhabitants, send over fresh recruits of Ecclesiasticks. Hence 'tis not to be wonder'd that the Portuguese attain'd in a short time to the highest pitch of fortune. The Merchants in exchange for their European and Indian commodities, as raw silk, fine stuffs, druggs, wines, medicines, and a great variety of other both natural and artificial curiosities, became possess'd of immense treasures, and the golden marrow of the country. The fathers of the Society on their side gain'd the hearts of the people, always greedy of novelties, by the meek and comfortable doctrine of the Gospel, which was new and till then entirely

*The flourishing Condition of their Trade, and success in propagating the Gospel.*

## THE PORTUGUESE IN JAPAN

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unknown to the Japanese, by the examples of their modest and virtuous way of life, by their charitable and disinterested assistance to the sick and poor, as also by the pomp and majesty of their divine service, which the Japanese were uncommonly delighted withal. Besides all these advantages, a certain natural resemblance between the minds and inclinations of the Japanese and Portuguese, both born nearly under the same clime, and in particular, the great affability, and that serious and pleasing gravity common to both nations, as on one side it contributed not a little to the advancement and flourishing condition of the Portuguese trade, so on the other it fill'd the Jesuits with just grounds to hope for success in the conversion of these Heathens to the faith of Christ. 'Tis true, they did not at first, as beginnings are always difficult, meet with that docility in the Japanese, which they expected, inso-much that even that great Apostle of the Indians, S. Francis Xavier, unwilling to stay any longer to so little purpose, resolv'd to leave the country, and to retire where he thought his presence could be more useful. But these seeming difficulties, which at first, they had to struggle with, are easily to be accounted for, since the fathers being then as yet unacquainted with the customs, manners, language, and policy of the Japanese, were oblig'd to get their sermons, and what else they had to propose to the people, translated into Japanese by not over-skilful interpreters, and the Japanese words express'd in latin characters, which being done, they read out of their papers, what they did not understand themselves, and in a manner, as may be easily imagin'd, which could not but expose them to the laughter of a less serious and unattentive audience. But in success of time, when they came to familiarize themselves with the natives, learning their language, studying their religion, their customs and inclinations, they then met with a success infinitely beyond their expectation. The number of converts, chiefly upon the Island Kiusju, where they first settled, was almost unconceivable, and this the rather, as the Princes of Bungo,



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Arima and Omura, did not only openly espouse the interest of the Christian religion, but were converted themselves, and baptiz'd, and sent in the year 1582 some of their nearest relations, with letters and presents, to pay homage to the then Pope Gregory XIII, and to assure his Holiness of their filial submission to the Church, an account of which most celebrated embassy hath been given in the works of that incomparable Historian Thuanus, and by many other Roman catholick writers. The illustrious and pious example of these Princes was quickly follow'd, not only by their own subjects, but likewise by the subjects of the Princes their neighbours, with that zeal and forwardness, that it may be justly said of them, they forc'd themselves into the kingdom of heaven. The gospel being thus propagated in Japan, slowly indeed in some places, but with incomparable success in others, fresh recruits of workmen for so good, tho' unexpected a harvest, were sent over from Manilhas, Macao, and Goa. In the mean time some of the natives of Japan were bred up amongst the Jesuits, and afterwards admitted into their order. These forwarded the propagation of Christianity, far beyond what the European fathers could do, being able to talk to their countrymen in their own language, and to make them sensible of the absurdity and inconsistency of their religion, and Idol-worship. Considering this, there was good ground to hope, that the conversion of the whole Empire of Japan would be brought about in time, when of a sudden, and unexpectedly, affairs took quite another turn. This new religion, and the great number of persons of all ranks and qualities, who were converted to it, occasion'd considerable alterations in the church, prejudicial in the highest degree to the heathen clergy, and it was fear'd, that the same might be attended with fatal consequences, even upon the state, for which, and for several other reasons to be mention'd hereafter, the Secular Emperor thought it necessary to put a stop to this growing evil, and to forbid all his subjects, under pain of death, to embrace a religion like to prove so detrimental. For this purpose proclama-

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tions were issued in 1586. The same year the persecution began, and several persons were executed for having disobey'd the Imperial commands. This unexpected turn however was not able to stop the progress of christianity. The common people continu'd openly to embrace and to profess the same, and many persons of quality, out of fear and circumspection, did the same in private. Not even the raging flames of a persecution, the most dreadful of any mention'd in histories, seem'd at first to have that effect, which the heathen government expected it should. For altho' according to the letters of the Jesuits, 20570 persons suffer'd death for the faith of Christ, only in the year 1590, yet in 1591 and 1592, when all the churches were actually shut up, they made 12000 new converts. The Japanese writers themselves do not disown, that the young Emperor Fide Jori, who in the year 1616, was put to death by his tutor Ijejas, who usurp'd the throne upon him, was suspected of being a Christian, and that the greatest part of his court, soldiers, and military officers, profess'd the same religion. The chearfulness, with which the new converts suffer'd all imaginable torments, and the most cruel death, rather than to renounce their Saviour, excited the curiosity of many people to know, what doctrine it was, that could make its followers so joyful even in the pangs of death, and they were no sooner instructed in the same, but it manifestly appear'd so full of truth and comfort, that many resolv'd to embrace it.

Here I shall leave for a while the affairs of religion, to say a few words concerning the commerce and trade of the Portuguese. The merchants in their trade, and the Priests in the propagating of the Gospel, prosper'd equally well. The merchants married the daughters of the richest Inhabitants, and dispos'd of their goods to the best advantage. The gold of the country was exchange'd against European and Indian curiosities, medicines, stuffs, and other things of the like nature. Upwards of 300 tuns of this precious metal were exported every year, for at that time they had full liberty to import, and to export, what

*State of the  
Portuguese  
Trade.*

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1692.

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goods, and in what quantity they pleased. At the time of their rising greatness they imported their goods in large ships, but upon the decline of their trade they came thither only with Galliot, as they call them, or smaller vessels. They first put into the harbours of Bungo and Firando. Then they came only to Nagasaki. The gain upon the goods imported was at least cent per cent, and they got not a little upon what they exported. It is believ'd, that had the Portuguese enjoy'd the trade to Japan but twenty years longer, upon the same foot as they did for some time, such riches would have been transported out of this Ophir to Macao, and there would have been such a plenty and flow of gold and silver in that town, as sacred writs mention, there was at Jerusalem in the times of Solomon. It is needless here to enter into all the particulars of their trade, and I think it sufficient to mention, that even in the last years of their going to Japan, when their trade was in its greatest decline, I mean, in 1636, 2350 chests of silver, or 2350000 Thails, besides 287 Portuguese, with their relations and families, were carried on board four ships from Nagasaki to Macao. In 1637, they imported goods, and exported money to the value of 2142365 Thails, 4, 1, on board six ships, and in 1638, to the value of 1259023 Thails, 7. 3. only with two Galliot. And I found it mention'd, that some few years before they sent away on board a small ship of theirs upwards of 100 Tons of gold.

*Fall of the  
Portuguese.*

Now as to the fall of the Portuguese, I heard it often affirm'd, by people of good credit amongst the Japanese themselves, that pride and covetousness in the first place, pride amongst the great ones, and covetousness in people of less note, contributed very much to render the whole nation odious. Even the new converted Christians were astonish'd, and grew impatient, when they saw, that their Spiritual Fathers aim'd not only at the salvation of their souls, but had an eye also to their money and lands, and that the merchants dispos'd of their goods in a most usurious and unreasonable manner. The growing riches,

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and the unexpected success in the propagation of the gospel, puff'd up both clergy and laity. Those who were at the head of the clergy, thought it beneath their dignity, to walk on foot any longer, in imitation of Christ and his Apostles. Nothing would serve them, but they must be carried about in stately chairs, mimicking the pomp of the Pope and his Cardinals at Rome. They not only put themselves upon an equal foot with the greatest men of the Empire, but swell'd with Ecclesiastical pride, fancied that even a Superior rank was nothing but their due. It one day happen'd, that a Portuguese Bishop met upon the road one of the Councillors of state in his way to court. The haughty prelate would not order his chair to be stopt, in order to alight, and to pay his respects to this great man, as is usual in the country, but without taking any notice of him, nay indeed without shewing him so much as common marks of civility, he very contemptibly bid his men carry him by. So imprudent a step, and withal so contrary to the meekness and humility these gentlemen profess, at a time too, when the Portuguese had already lost the best part of that esteem and favour, they were in formerly, could not but be attended with fatal consequences, highly prejudicial to the interest of the whole nation. This great man, exasperated at so signal an affront, thenceforward bore a mortal hatred to the Portuguese, and in the height of his just resentment, made his complaints to the Emperor himself, with such an odious picture of the insolence, pride and vanity of this nation, as he expected could not but raise the Emperor's utmost indignation. This happen'd in 1596. The next year the persecution against the Christians began a-new, and twenty-six persons, of the number whereof were two foreign Jesuits, and several Fathers of the Franciscan Order, were executed on the cross. The inconsistency of the Christian doctrine with the religion and idol-worship, as it was then establish'd in the country, was another of the essential causes of that cruel

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persecution rais'd against the adherents thereof. The new converted Christians told their countrymen, that so long as they continu'd Heathens, they had nothing to expect but eternal damnation; and not only this, but they carried their zeal for their newly embrac'd doctrine, and their hatred against the Pagan worship, and its Bonzes or Priests, so far, as to pull down their Temples and Idols. And it was to be fear'd, that both church and state would be thereby thrown into a still greater confusion, were not the growing evil timely remedied. The union and harmony which was observ'd to reign among the Christians, and their joint endeavours to abolish the Pagan Religions of the country, and upon the ruins thereof to raise their own, afforded matter of jealousy and speculation to the prudent Emperor Taico, and his successor Ijejas, the former of whom ow'd the crown, and his greatness, entirely to his courage and conduct, the latter to treachery and indirect practices. Ijejas indeed had so much the more reason to be apprehensive, that the increase of the Christian Religion might prove prejudicial to his interests, as his pupil Fidejori, (Taico's only son, upon whom he usurp'd the throne,) and the greater part of his court and party had been either Christians themselves, or at least very favourably inclin'd to this religion. Both Taico and his successor Ijejas, as they had no hereditary right to the throne they were possess'd of, made it their endeavour, for their own security, to remove all obstacles, that could possibly tend to make the possession thereof troublesome to them, and amongst others, to put an entire stop to the further propagation of a religion so inconsistent with all the others, then existing in the country, and so like to beget enmities and jealousies between their subjects.

First of all therefore an Imperial Proclamation was issued, forbidding the doctrine of the Fathers, as the Japanese then term'd the Roman Catholick Religion, to be taught and propagated any further. After this, the Governors, Princes and Lords of the several Provinces

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were desir'd by persuasion, or force, to oblige their Subjects to renounce the faith of our Saviour, and to return to their old Religion. The directors also of the Portuguese trade receiv'd strict orders not to bring over any more Ecclesiastics on board their ships, and last of all the monks and priests, then in the country, were order'd forthwith to depart. However little regard was had at first to these Imperial orders. The Princes indeed and Governors of several Provinces left no stone unturn'd to make their subjects renounce the belief in Christ, and return to the worship of their Idols. But the Portuguese and Castilians did not leave off bringing over on board their ships, tho' indeed in private, fresh recruits of Ecclesiastics, nor could the Jesuits, then establish'd in the country, by any means be brought to comply with the Imperial commands, and by quitting the Empire at once to loose what they had been so many years labouring to bring about. Much about the same time another unlucky accident happen'd.

Some Franciscan Friars, whom the Governor of Manilha in the Philippine Islands had sent as his Ambassadors to the Emperor of Japan, did during the whole time of their abode in the Country, preach openly in the publick Streets of Miaco, where they resided, and where of their own accord they built a Church, contrary to the Imperial commands, and contrary to the advice and earnest solicitations of the Jesuits. They had nothing to alledge for so imprudent and untimely a proceeding, but an ardent longing after the crown of martyrdom, and the command of the Apostle, that God ought to be obey'd preferably to men, altho' it was evident to a demonstration, that so open a disregard to the Emperor's commands, and so notorious a breach of the Laws of the Empire, would prove in the end not only fatal to their persons, but highly prejudicial to the advancement of christianity and the good of the church. And indeed the persecution, which was afterwards rais'd against the christians, hath not its like in history, and at last, after a cruel butchery of many thousand of its adherents, which lasted for forty whole years, it ended

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with its total extirpation, the loss of that profitable trade, which the Portuguese and Castilians had carried on for near a hundred years, and the banishment of this nation for ever. The view of the Court, as it appears by several instances, was not at first to deliver up the whole Portuguese Nation to their resentment. Taiko, once upon some false informations flew into a sudden passion against the fathers of the society, and commanded them to depart the Empire within twenty days ; but soon after, he not only mitigated this decree, but gave them leave to build a Church near Miaco, tho' at the same time he order'd them never to preach in it, which shew'd that his disaffection and hatred was levell'd more at the religion they profess'd, than at their persons. Nor did it appear, that the Emperor's successors design'd to push matters so far, as to banish the whole Nation for ever. They would not willingly be without the foreign commodities and curiosities, which were imported by the Portuguese. Even at the latter end of that dreadful persecution of the Christian religion, when there were but few left of all the Portugueze and Castilian Fathers, they spar'd the Merchants and secular Persons, on purpose to continue trade and commerce with them, which they look'd upon as an affair entirely independant of the other. In order to this, the Island Desima, now in possession of the Dutch, was rais'd in the harbour of Nagasaki, and assign'd for them to live in. But some time after, the fatal discovery of a dangerous conspiracy, which they and the yet remaining adherents of their religion enter'd into against the person of the Emperor, as a heathen Prince, put a finishing stroke to their total ruin, and hasten'd the sentence which was pronounc'd soon after, that they should be for ever banish'd all the Emperor's dominions. The thing happened as follows. The Dutch allur'd by the advantageous and profitable trade of the Portuguese in the Indies resolv'd likewise to extend their navigation to these remote parts of the world, sometime before the year 1600. The first factory they had in Japan, was built at Firando,

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and they had liberty of a free commerce granted them by Imperial Letters Patent. The Interest of their trade in the East Indies, then in a hopeful and flourishing condition, prompted them to do, what otherwise at that time they well might, being engaged in war with Spain, then Sovereign of all the Portuguese dominions in Europe and the East: I mean, to supplant the Portuguese, and as much as lay in their power, to ruin their trade. But besides, had these two reasons not been sufficient to justify their proceedings, there was another still more pressing, and this was to do justice to themselves and their characters. The Portuguese made use of all the cunning malicious inventions, to blacken the Dutch, calling them Rebels to the Spaniards, their former Sovereigns, Pirates and the like, in a word, describing them as the very worst and most unjust people in the World. In this view surely the Dutch were not much to be blamed for whatever attempts they made afterwards to keep up their own credit, to clear themselves of these and the like calumnies laid to their charge, and withal to take what revenge they could upon their enemies. I believe every body in their circumstances would have laid hold of an excellent opportunity, which offer'd soon after: for having taken a homeward bound Portuguese Ship near the Cape of Good Hope, on board which they found some traiterous Letters to the King of Portugal, written by one Captain Moro, who was chief of the Portuguese in Japan, himself a Japanese by birth, and a great zealot for the Christian Religion, they took special care forthwith to deliver the said letters to their Protector the Prince of Firando, who communicated them without loss of time to the Governor of Nagasaki, as supreme director and judge in foreign affairs, who, by the by, was a great friend to the Portuguese. Captain Moro having been taken up, boldly, and with great assurance denied the fact, and so did all the Portuguese then at Nagasaki. However, neither the Governor's favour, nor their constant denial, were able to clear them, and to keep off the cloud, which was ready to break over their heads.



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Hand and Seal convinc'd them. The letter was sent up to court, and Captain Moro sentenc'd to be burnt alive on a pale, which was executed accordingly. This letter laid open the whole Plot, which the Japanese Christians, in conjunction with the Portuguese, had laid against the Emperor's life and throne, the want, they stood in, of ships and soldiers, which were promis'd them from Portugal, the names of the Japanese Princes concern'd in the conspiracy, and lastly, to crown all, the expectation of the papal blessing. This discovery, made by the Dutch, was afterwards confirm'd by another letter, wrote by the said Captain Moro to the Portuguese Government at Macao, which was intercepted and brought to Japan by a Japanese Ship. Considering this, and the suspicions, which the court had then already conceiv'd against the Portuguese, it was no difficult matter throughly to ruin the little credit and favour they had as yet been able to preserve, the rather since the strict Imperial orders notwithstanding, they did not leave of privately to bring over more Ecclesiasticks. Accordingly in the year 1637 an Imperial Proclamation, sign'd by the chief Councillors of state, was sent to the Governors of Nangasaki, with orders to see it put in execution. It was then the Empire of Japan was shut for ever, both to foreigners and natives. Thenceforward no foreign nation should have leave to come into the country, and none of the Emperor's subjects to go abroad, as appears among others, by the following positive orders contain'd in the Proclamation aforesaid.

To Sakaki Barra Findano Cami, and to Baba  
Sabray Sejimon.

**N**O Japanese ship, or boat whatever, nor any native of Japan, shall presume to go out of the country : who acts contrary to this, shall die, and the ship, with the crew and goods aboard, shall be sequester'd till farther order.

“ All Japanese, who return from abroad, shall be put to death.

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“Whoever discovers a Priest, shall have a reward of 400 to 500 shuets of silver, and for every Christian in proportion. (A shuet of silver weighs about five ounces, so that 500 shuets amount to 2500 ounces, which is about 2500 Rixdollars, or 500 l. Sterling.)

“All persons, who propagate the doctrine of the Christians, or bear this scandalous name, shall be imprison’d in the Ombra, or common goal of the town.

“The whole race of the Portugueze, with their mothers, nurses, and whatever belongs to them, shall be banish’d to Macao.

“Whoever presumes to bring a letter from abroad, or to return after he hath been banish’d, shall die, with all his family; also, whoever presumes to intercede for them, shall be put to death.

“No nobleman, nor any soldier, shall be suffer’d to purchase any thing of a foreigner, &c.

(I omit the remaining articles of this proclamation, as being foreign to my present purpose.)

“Given in the thirteenth year of our reign, Quanje 19, in the 5th month.

Sign’d,

Saccaja Sanikkenno Cami.

Dijno Ojeno Cami.

Cangano Cami.

Matzendeyro Insemo Cami.

Abono Bongono Cami.

Now, altho’ the Governors of Nangasaki, upon receipt of these severe Imperial commands, took care that they should be obey’d and put in execution without delay, yet the directors of the Portuguese trade could, with much ado, maintain themselves in Japan for about two years longer, still amus’d with hopes to obtain leave to stay in the Island Desima, and there to continue their trade, which they were as unwilling to lose as their lives. (The Island, which lies in the harbour not far from the town, to which it was made contiguous by a bridge, hath been purposely rais’d from the bottom of the sea in the year 1635, and surrounded with strong gates, pallisadoes, and guard-

*Their total  
Expulsion.*

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houses, with an intention to shut up the Portuguese in it for the sake of their trade, and to keep them as Godo's, or Hereticks, separate from any farther commerce with the natives.) But yet they found themselves at last wholly disappointed. The Emperor was throughly resolv'd to get rid of them, and upon assurances given him by the Dutch East India Company, that they would take care for the future to supply the country with what commodities had been formerly imported by the Portuguese, he declared them, and the Castilians, and whoever belong'd to them, enemies of the Empire, forbidding, with the utmost severity, for ever to import even the goods of their country, such as cloath, leather, wool, stuffs, and in short all their growth and manufactures, Spanish wines only excepted, which should be imported for the particular use of the court. After this manner, it was, and for these several reasons hitherto given, that the Portuguese lost their profitable trade and commerce with Japan, and were totally expell'd the country, before the latter end of the year 1639.

*Attempts  
made in vain  
by the Portu-  
guese, to revive  
their Trade.*

The Portuguese not discouraged by the many hardships, and great losses they had already undergone, before they would absolutely give over all hopes of continuing, or reviving this advantageous branch of their trade, resolv'd to try one step more, and in the year 1640, the next after their total expulsion, the Government of Macao, sent two Ambassadors to the Emperor, attended with a numerous retinue, consisting in all of seventy three persons. These Ambassadors, as soon as they came into the harbour of Nangasaki, were forthwith, pursuant to the standing Imperial orders aforesaid, put under arrest with their whole retinue, and their Ship also taken in execution, though otherwise they had no commodities on board, to shew that they did not come with an intention to trade. Notice of their arrival and imprisonment having been immediately sent to Court, the Emperor, contrary to the law of nations, sentenc'd them all to be beheaded, excepting twelve men of the lowest rank, who were to be sent

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back to Macao, to bring their countrymen the news of this unhappy success, along with a most proud and threatening message from the Emperor, containing in substance, that should the King of Portugal himself, nay the very God of the Christians, presume to enter his dominions, he would serve them in the very same manner. What became afterwards of these twelve men, is not known, for they did not reach Macao, and it is highly probable, that for want of ability and skill in the management of their ship, they perish'd at sea. The remaining unhappy persons, who were to be executed, had according to the custom of the country, each his own executioner standing by him, so that upon the signal given, all their heads were struck off in an instant.

In a Japanese manuscript, written by an inhabitant of Nagasaki, who liv'd in those times, I find mention made of another tragical event, which happen'd, sometime before this execution, to a large Spanish ship, which came to Japan from the Philippine Islands, and was sunk with all the goods on board, and all the ship's company butcher'd in the harbour of Nagasaki. I was willing to insert the history of this unhappy accident, as I found it related in the manuscript aforesaid, not doubting the truth thereof, altho' there is no mention made of it in the Journal of the Dutch, who had then their settlement at Firando. The thing happen'd as follows.

*What happen'd to a Spanish Ship from the Philippine Islands.*

The Castilians (so the Spaniards were call'd by the Japanese) took a Japanese yonk near Manilhas, and drown'd all the people on board, thinking by this means to sink the very memory of so barbarous an action. But nevertheless it soon came to be known at the Japanese Emperor's court. About a year after a Spanish ship of three decks, bound from the Philippine Islands for Japan, came to an anchor in the harbour of Nagasaki, whereof immediate and speedy notice was sent to court by the Governors of that town. Upon this the Prince of Arima receiv'd orders from the Emperor to destroy and to burn the said ship, with all the goods and people on board.

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About three days before this order came, the Spaniards had warning given them by some well-meaning people, and friends of theirs, at Nagasaki, that a storm was like to break out upon their heads, and were withal advis'd, by a speedy flight, to escape this imminent danger. But covetousness at first, and at last contrary winds, prevented their following so good an Advice. They busied themselves day and night, lading the ship with gold, silver, and precious Japanese goods, bringing as much of their riches on board, as she could possibly hold, and preparing themselves for departure and defence in case of an attack. Mean while the Prince of Arima, who was appointed to put the Imperial orders in execution, arriv'd in the harbour with a competent number of soldiers, and a great number of boats. The Spanish ship was surrounded immediately, which, and the wind's being contrary, made it impossible for her to make her way thro', and to escape. The Spaniards in this extremity unanimously took a firm resolution, to sell their lives dear, and the Japanese found it not so easy a matter, as they imagin'd, to take and to burn this ship. The Prince on his side, did what he could, by his presence, and great promises of reward to encourage his soldiers to a vigorous attack, but finding that none cared to be foremost, he jump'd on board the Spaniard himself, and was follow'd in an instant, by such a number of his soldiers, as cover'd all the deck. The Spaniards upon this retir'd under deck, shutting the hatches after them. The Prince suspecting, that this was not done without some ill design, jump'd over again on board his own ship, as it were to fetch more men, and the moment after the Spaniards having fir'd some barrels of powder, which they had laid under deck, blew it up with all the Japanese standing upon it. The first blow being over, the Prince commanded fresh troops to board the enemy a second time, upon which the Spaniards having retir'd under the second deck, blew it up in the same manner. So they did likewise the third, after the Japanese had made a fresh attempt upon it, the Spaniards retiring to the very bottom of the ship. By

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these repeated blows, the harbour was cover'd with Japanese, dead, wounded and bruis'd, before they could so much as come at the Spaniards, who defended themselves with the utmost bravery for some hours, not surrendring till they were all kill'd to a man. This attack, wherein upwards of 3000 Japanese lost their lives, lasted full six hours. Incredible treasures were found afterwards at the place where the ship sunk, and 'tis said, that about 3000 chests of silver were taken up. Thus far my Japanese author. I was told, that not many years ago some silver had been div'd up at the same place.

The Japanese having at last clear'd the country of all the Portuguese, (some few of the fathers excepted, who continued there still hid up and down) the court at Jedo receiv'd advice, that they had been very favourably receiv'd in China, and that they had great interest at the court of the Chinese Emperor. This oblig'd them to be upon their guard. For this purpose guard-houses, or beacons, (which are still subsisting) were erected at the tops of high mountains, and the soldiers upon duty order'd, upon discovery of a fleet of ten or more European ships sailing towards Japan, to give immediate notice thereof by lighting of fires, for which they have always some combustible matter ready at hand. These fires being seen, and others lighted at the tops of distant mountains, the court at Jedo may by this means receive warning in twenty four hours, and consequently without delay give necessary orders for the defence of the country, the rather, because ever since such good regulations were made, that as soon as these fires are lighted, every one knows what post he is to take, and what part to act in defence of his country.

*Spy-guards at  
the tops of the  
Mountains.*

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### Chap. VI.

#### Of the Dutch Trade in Japan in general.

*First  
Settlements of  
the Dutch in  
Japan.*



He Dutch, allur'd by the advantageous trade of the Portuguese, resolv'd, not long after the establishment of their East India company, and in the very infancy of their navigations into the Indies, about the beginning of the last century, to make proper settlements in Japan, and to provide for the reception of the ships and goods, which they intended to send thither every year. Their first factory and habitation was built on a small Island, not far from the town of Firando, and made contiguous to the same by a bridge. They were the more welcome, and the better receiv'd, the greater enemies they were to those, whom the supreme power had then already resolv'd to get rid of, and to expel the Country, I mean the Portuguese. This nation indeed used their utmost endeavours, and all the influence and credit, they had as yet preserv'd with several great men in the Empire, to crush the Dutch establishments in the very beginning, and to ingross the whole trade to themselves, but all was in vain. The then reigning Emperor Ijejas, who was after his death call'd Gongen, granted the Dutch, in the year 1601, a free trade to all his dominions by an express Gosjunim, as they call it, which in the literal sense implies a great Cinnaber mark, and must be understood of Imperial letters patents sign'd by all the Councillors of state, and seal'd with the red Imperial seal, whence the whole instrument hath borrow'd its name. By vertue of these Imperial letters patents the Dutch had leave to import and dispose of their goods, in all parts of the Emperor's dominions, and this permission was back'd with a strong recommendation to all his subjects to forward and to assist them, as much as lay in their power, the whole in very significant and favourable terms and characters. After the death of Ijejas the Dutch

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apply'd for a renewal of their priviledge. This imprudent step being entirely contrary to the custom of the Japanese nation, which hath a great regard for, and inviolably keeps, the laws and promises made by their ancestors, their demand indeed was granted, and their privilege renew'd, much upon the same terms, but in more disadvantageous Characters. Mean while the prosperity of the Portuguese nation was daily decreasing, and hastening to a fatal period, the Dutch on their side left no stone unturn'd, upon their impending ruin to build a foundation for their own establishment. No trouble, no expences were spar'd to please the Emperor, upon whom alone all the good or bad success of their trade depended. Whatever could be thought of, was done to oblige the Counsellors of state, particularly the Prince of Firando, and other great men, who had it in their power to promote, or to hinder their credit and interest at court. The most exquisite curiosities of nature and art were purchas'd and brought over for the annual presents. The oddest and scarcest animals, in particular, were bought up in the remotest Kingdoms of Europe, Persia, and the Indies, to have wherewithal to satisfie their demands, ridiculous and fanciful, as they generally were, and of animals so strange in their nature, colours and shape, as perhaps never existed in nature, though they pretended to give us the drawings of them in order to enable us to find them out. In short, the interest of the Dutch, and the great profits, which were likely to accrue to their East India company from so advantageous a branch of trade, if they could maintain themselves in credit and favour with this nation, put them under an absolute necessity blindly and passively to obey, what commands were laid upon them, how hard and unreasonable soever. This will appear more fully by the following instances. In the year 1638 they were commanded by the Emperor to demolish the factory and warehouse, which had been lately built by them upon the Island Firando, and to lay the same even with the ground, so suddenly, that one would think they had been his

*Their behaviour with regard to the Imperial court.*



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greatest Enemies, and this for no other reason, but because they were built of hewn stones, handsomer than the buildings of the country, and because the year of our blessed Saviour's nativity was engrav'd in the front. This unexpected order, though never so unreasonable, they were obliged forthwith to comply with, not only without shewing the least mark of dislike, but even with seeming satisfaction. Not long after, and the very same year, the Court scrupled not to make them undergo a still severer tryal, and to exact most convincing proofs, which of the two was the greater, their regard for the Imperial orders, or the love for their fellow Christians. The case was this: About 40000 Christians, reduced to most desperate counsels by the many unparallel'd cruelties and torments, which many thousands of their brethren had already suffer'd, and which they themselves had till then very narrowly escap'd, rose up and retir'd into an old fortify'd place in the neighbourhood of Simabara, with a firm resolution to defend their lives to the utmost of their power. The Dutch upon this, as friends and allies of the Emperor, were requested to assist the Japanese in the siege of this place, and the impending total destruction of the besieged Christians. Mr. Kockebecker, who was then director of the Dutch trade and nation at Firando, having received the Emperor's order to this purpose, repair'd thither without delay, on board a Dutch ship lying at anchor in the harbour of Firando (all the other ships, perhaps upon some intimation given them, that some such request was like to be made to them from court set sail but the day before,) and within a fortnight's time batter'd the town with 426 cannon balls, both from on board his ship, and from a battery, which was rais'd on shore, and planted with their (the Dutch) own guns. This compliance of the Dutch, and their conduct during the siege, was entirely to the satisfaction of the Japanese, and altho' the besieg'd seem'd in no manner of forwardness to surrender, yet as by this cannonading they had been very much reduc'd in number, and their strength greatly broke,

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Mr. Kockebecker had leave at last to depart with his ship, after they had oblig'd him, to part with six guns more, for the use of the Japanese, besides those which were on shore already, not considering, that the ship was thereby made very defenceless herself for so insecure a voyage, as was at that time the passage from Japan to Batavia. By this submissive readiness to assist the Emperor in the execution of his designs, with regard to the final destruction of Christianity in his dominions, 'tis true indeed, that we stood our ground so far, as to maintain our selves in the country, and to be permitted to carry on our trade, altho' the court had then some thoughts of a total exclusion of all foreigners whatever. But many generous and noble persons, at court and in the Empire, judg'd quite otherwise of our conduct, and not too favourably for the credit, we had thereby endeavour'd to gain. It seem'd to them inconsistent with reason, that the Dutch should ever be expected to be sincerely faithful to a foreign Monarch, and one too, whom they look upon as a Heathen Prince, whilst they shew'd so much forwardness to assist him in the destruction of a people, with whom they otherwise agree in the most essential parts of their faith, as the Japanese had been inform'd by the Portuguese and Manilhesse Fathers, and to sacrifice to their own worldly interest those, who follow Christ the very same way, and enter the kingdom of heaven thro' the same gate, expressions which I have often heard the natives make use of, when the conversation happen'd to turn upon this subject. In short, our humble complaisant and obliging conduct notwithstanding, we were so far from bringing this proud and jealous nation to any greater confidence, or more intimate friendship, that on the contrary their jealousy and mistrust seem'd to increase, in proportion to the many convincing proofs of sincerity and faithfulness we gave them, and that the better we deserv'd of them, the more they seem'd to hate and despise us, till at last in the year 1641, soon after the total expulsion of the Portuguese, orders were sent us to quit our old factory at Firando, to exchange the pro-

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tection of a good and indulgent Prince, for the severe and strict government of Nagasaki, and under a very narrow inspection to confine our selves within that small Island, I should rather say, Prison, which was built for the Portuguese. So great was the covetousness of the Dutch, and so great the alluring power of the Japanese gold, that rather than to quit the prospect of a trade, indeed most advantageous, they willingly underwent an almost perpetual imprisonment, for such in fact is our stay at Desima, and chose to suffer many hardships in a foreign and heathen country, to be remiss in performing divine service on sundays and solemn festivals, to leave off praying and singing of psalms in publick, entirely to avoid the sign of the cross, the calling upon Christ in presence of the natives, and all the outward marks of christianity, and lastly, patiently and submissively to bear the abusive and injurious behaviour of these proud Infidels towards us, than which nothing can be offer'd more shocking to a generous and noble mind.

Quid non mortalia pectora cogis Auri sacra fames!

*Description of  
Desima.*

But I proceed to a more particular description of the Dutch prison in Japan, for so I may deservedly call their habitation and factory at Nagasaki. The place where the Dutch live, is call'd Desima, that is, the Fore-Island, the Island situate before the town: Sometimes also they call it Desimamatz, that is, the Fore-Island Street, it being comprehended amongst the streets of Nagasaki, and subject to the same regulations. It stands not far from the town, and hath been rais'd from the bottom of the sea, which is hereabouts rocky and sandy, lying bare in very low water. The foundation, for one and a half or two fathoms, is of freestone, and it rises about half a fathom above high-water-mark. In shape it nearly resembles a fan without a handle, being of an oblong square figure, the two longer sides whereof are segments of a circle. It is join'd to the town by a small stone-bridge, a few paces long, at the end whereof is a strong guard-house, where

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there are soldiers constantly upon duty. On the North-side of the Island are two strong gates, which they call the water-gates, which are never open'd but for lading and unlading our ships, some Commissioners appointed by the Governors being present. The whole Island is enclos'd with pretty high deal-boards, cover'd with small roofs, on the top whereof is planted a double row of pikes, like what they call a Cheval de Frize, the whole being, in the main, very weak, and unable in case of need, to hold out against any force. Some few paces off the Island, in the water, are thirteen very high posts standing at proper distances, with small wooden tables at the top, upon which is written, in large Japanese characters, an order from the Governors, strictly and under severe penalties forbidding all boats or vessels, to come within the said rails, and to approach the Island. Just before the bridge, towards the town, is a place built of square stones, where they put up the Imperial Mandates and Proclamations, and the orders of the Governors. Two orders of the Governors are continually to be seen there, written on so many boards, one of these orders relates to the regulation of the guard, and the other is directed to the street-officers of Desima, and to all persons who have any business there, and are on this account oblig'd to go in or out. Besides this, the Ottona, or chief officer of the street, to shew both his vigilance, and the authority he is invested with, chiefly at the time of the sale of our goods, causes another order of his own, much to the same purpose with those of the Governors, to be put up on the other side of the bridge, just by the entry of our Island. All these several orders and proclamations, I propose to treat of in a particular chapter. (See the 10th Chapter of this Book.) The square surface of our Island is commonly suppos'd to be equal to that of a Stadium, having 600 foot in length, and 240 in breadth. By my own measuring I found the breadth to be of 82 common paces, and the main length of 236, I say the main length, because, as will appear by the annex'd figure, it is smaller towards the town, and larger towards the

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harbour. A broad street runs across the whole Island. There is also a small walk to go round along the deal boards which inclose it. This walk may be shut up at any time, if needful. The gutters run all out into the sea, being crooked narrow pipes, made so on purpose, lest any thing should be by this means convey'd out of the Island, which they suppose could be easily done if they were made streight. That street only, which runs across the Island lengthways, hath houses built on both sides. These houses, and the whole Island, were built at the expence of some inhabitants of Nagasaki, to whom, or their heirs, we still pay, by virtue of the first agreement, a yearly rent of 6500 Siumome, a price far beyond the real value. All the houses are built of wood, chiefly firr, and are withal very sorry and poor, looking more like cottages. They are two stories high, the lowermost of which serves instead of warehouses. The uppermost we live in, and these we must fit up at our own expence, with colour'd paper, instead of hangings, as the custom is in the country, and provide our selves with mats to cover the floor, as also with doors and locks, if we have a mind to keep our things safe, and to have the rooms shut at night. The other buildings within the compass of our Island are, three guard-houses, standing one at each end, and one in the middle of the Island: A place hard by the entry, where they keep all the necessary instruments to extinguish fires, for which purpose also there are several holes dug to fetch up water, which however are kept shut, and nail'd up so, that in case of need they may be easily open'd. All the water we want in the kitchin, and for common use, comes from the river which runs thro' the town. It is brought over in pipes made of Bambous, and runs into a reserver built within the Island. This provision of water, is an article to be paid for by itself. Behind the great street the company caused at their own expence, a convenient house to be built for the sale of our goods, as also two warehouses strong enough to hold out against fire; (the warehouses abovemention'd, or the first stories of our

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dwelling houses being expos'd to rain and fire, and but very little secur'd from thieves) a large kitchin; a house for the deputies of the Governors, who are appointed by them to direct and regulate our trade; a house for the Interpreters, which is made use of only at the time of our sale; a kitchin and pleasure-garden; a place to wash our linnen, and other things; some small private gardens, and a bagnio. The Ottona, or chief officer of the street, hath also a house and garden of his own. A place hath been left empty for some shops, which are put up during the time, our ships lie in the harbour. And there is likewise another corner for laying up old rubbish, cordages, and several utensils necessary for packing of goods. Very lately some people have been executed upon this same place for smuggling, and the Governors upon this occasion inform'd us, that unless proper care be taken for the future, the Dutch should suffer for this crime as well as the natives. (In the Author's original High German Manuscript, there were several references to a ground-plot, or view of the Island, as I suppose, but not finding the same among his other drawings and papers, I was oblig'd to leave them out. In the mean time, the reader is desir'd to consult the plan of Nagasaki, Fig. 78.)

This is the present state of the Island, the small compass whereof the Dutch have been confin'd to by the Japanese; and as things now stand we must be so far satisfied with it, there being no hopes that we should ever be better accommodated, or allow'd more liberty by so jealous and circumspect a nation. Our ships, which put into this harbour once a year, after they have been thoroughly visited by the Japanese, and proper lists taken of all the goods on board, have leave to put their men on shore upon this Island to refresh them, and to keep them there, so long as they lie in the harbour, commonly two or three months. After they have left the harbour, the Director of our trade remains in the Island with a small number of people, about seven or more if he thinks proper. In former times, when our trade was free and more extensive,

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there were seldom less than twenty staid there. Now considering that there are so very few Dutchmen left in the Island, one would imagine, that the Japanese had no reason in the world to be uneasy, or anywise apprehensive of our conduct. Surely such a small number of people, and those too depriv'd of arms and ammunition (the very first thing which the Japanese take into their custody upon the arrival of our ships) would never take it into their heads to make any attempt against the peace and tranquillity of the Empire. As to smuggling, they have too well prevented any attempts of that kind on our side, by taking not only an exact inventory of all our goods and commodities, but by locking them up under their own locks and seals. Even the cloth and stuffs, which are brought over for our own use, must be deliver'd into the custody of the Ottona, till one of their own taylors, sworn for this purpose, cuts them, allowing each of us just so much as will make him a good suit. But what they have still less reason to be apprehensive of, is the subversion of their Pagan doctrine and religion, so little conspicuous are the principles of christianity in our lives and actions. Nevertheless so many guards, corporations, societies, with their numerous attendants, all upon oath, and themselves jealous and mistrustful one of another, are set to guard, and narrowly to watch us, as if we were the greatest malefactors, traitors, spies, in a word, the worst and most dangerous set of people, or to make use of a very significant expression of the Japanese, as if we were, what I think we really are, Fitozitz, that is, the Emperor's Hostages. This leads me to give an account of these several guards and watches, under whose inspection we stand.

*Gate Guard.* The first and chief of our Guards is the Monban, or Gate-Guard, which guards the gate towards the town, that being the only passage left for people to go in, or out, and for things to be carried in or out. It is mounted daily by five persons, their servants not computed. At the time of the sale of our goods, there are never less

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than ten, but sometimes twelve and more, their number being at that time very uncertain. At the same time there are constantly two men of the Funaban, or ships and harbour guard, two of the Siuninsi, or spy guards, a servant of the Ninban Tosij Jori, or presiding mayor, and a servant of the Dsiososj, or deputy mayor, as the chief officers of the Sottomatz, or lower town, do duty there. One of the two last keeps the journals of the guard wherein is enter'd what passes from hour to hour, what persons go in or out, and what things are carried in or out, for the instruction of the governors of the town, who now and then, at least once a month, call for them and look them over; and yet without express orders from the governors, or leave given by the Ottona, nothing is suffer'd to pass through, but what is sent in by the persons, who are to take care to provide us with all manner of necessaries, and unprohibited goods. For a still greater security three sworn searchers are added to this guard, one or two whereof attend constantly hard by the gate, to search whoever goes in or out, whether they have nothing of contraband goods about them: Nor is there any body exempted from being search'd, but the governors, their deputies, or commissioners with their retinues, as also our ordinary Interpreters and their sons, I mean those, who are enter'd among the number of apprentices. During the time our ships lie in the harbour, four men more must be maintain'd at the expence of the Inhabitants of the town, who furnish them by turns, and four others at the expence of the silk merchants: these, as they have their share of the trouble, so they have it likewise of the profit arising from it. Such a variety of people of different places, ranks and characters, being to do duty upon one guard, it obliges on one side every body to discharge their duty to the utmost of their power and capacity, and on the other hand it puts the government out of all apprehensions of their plotting, or conspiring together; for in fact, they are not only to watch us, and the people who have business with us, and on this account go in or come out of our



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Island, but themselves also and their own actions. Among the things which stand, or are hung up on the walls of the guard-house, are irons to put on criminals, ropes to bind them, heavy staffs to beat them, and a particular sort of an instrument, which they make use of to catch thieves and deserters, and which is commonly carried about at their publick executions.

*Mawariban,  
or the Round.*

The second guard, or rather watch, is the Mawariban, or Round. It consists of six of the poorer inhabitants of Nagasaki, or labouring people. They have their proper stations within the narrow compass of our Island, from whence they go over to one another all night long, and indicate, according to the custom of the country, both their vigilance, and the hours of the night, by beating two wooden cylinders one against another. They are also to watch thieves, accidents of fire, and the like. They are reliev'd once a month. All the streets of Nagasaki furnish their number by turns. During the time of the sale of our goods, the Ottona, or head of our street, our landlords, and the officers of our exchequer, do duty themselves, as being answerable for all accidents, or else send their trustiest servants.

*Additional  
Watch during  
the time of our  
Sale.*

So long as our sale lasts, another particular guard is kept on purpose to watch accidents of fire, by our Ottona, his clerks, our landlords, the officers of our exchequer, and the cooks. In their first round they knock at every door, to ask whether there be no Japanese hid in the house, and to recommend to the Inhabitants to take care of the fire. The Ottona must be present at it himself at least once in a night, when according to the custom of the country, his iron fire staff, hung about with iron rings, as the badge of his authority, is carried rattling after him. At the same time the Dutch keep another watch of their own, and by their own people, who are to go their rounds in the Island all night long, and to take care, that their masters be not robb'd by their Japanese Guards.

Besides all these several Guards, which I have hitherto mention'd, there are some others appointed to have a

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general inspection over all foreigners, (I mean the Dutch, as well as the Chinese, and those Eastern nations, who trade to Japan under their name). The chief of these is the Funaban, or ships and harbour guard, which goes the round in the harbour, particularly about our Island, all night long. But I shall not much enlarge at present upon these, having already given some account of them in the third chapter of this Book. I proceed therefore to our officers, I mean those persons who are concern'd in the Government of our Island, and the carrying on of our trade, whether appointed by the Governors of Nagasaki, or hired by us, and pay'd out of the money, which is yearly detain'd from the price of our Goods. All these people, although they maintain themselves and their families entirely upon what they get by us and our service, yet from their conduct one would take them to be our sworn enemies, always intent to do us what mischief they can, and so much the more to be fear'd, as their hatred and enmity is hid under the specious colour of friendship, deference, and good will.

*Funaban,  
Ships, or Har-  
bour Guard.*

*Officers of our  
Island.*

The chief of our Officers, and who ought to be mention'd in the first place, is Josijkawa Gibujemon, our present Ottona, who besides the command he hath of one of the streets of the Town, is also entrusted with that of our Island Desima. He is next in rank to our first Interpreter, who is president of the whole company of Interpreters, which doth not stand under the Ottona's disposition. The business of his office is as follows. He is to take care of whatever relates to us, to our Island and the Government thereof. He hath the inspection of our trade, and of the yearly sale of our goods, in company and with the assistance of the Company of Interpreters. He keeps a particular list of those of our goods, which belong to private persons, keeps them in his custody, and gives orders, when and how they are to be dispos'd of. He take care, that our streets, houses, and other buildings be kept in good repair, and likewise, so much as lies in his power, that they be not injur'd by thieves, fire, or other

*Ottona.*

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accidents. He protects our servants, cooks, masters of the kitchen, or daily labourers, and all persons who are within the reach of his Jurisdiction. He composes the differences arising between them. He admits and swears them into their respective employments, and dismisses them as he pleases. He gives passports and tickets to come to Desima, no body being permitted to enter this Island without them. He is oblig'd by virtue of his office, and by the oath he hath taken to the government, narrowly to examine into the conduct, life and behaviour, not only of our servants and officers, but also of our selves, and to keep us to a strict obedience to the Imperial orders, tho' he is very cautious in laying any commands upon us of his own accord and sole authority, knowing that we would refuse to obey them in that case. However, he hath so much power over us, that in case any considerable crime be committed, or any disregard shewn to the Imperial orders, by any one of us, he can arrest him, and lay him in irons, of which there are many and almost daily instances. Our present Ottona, as on one side he work'd himself into no small esteem and favour with the government, by his great severity in the execution of his office, but chiefly by having betray'd us and our interest in a late affair, so much is he on the other hated by us. I will not take upon me to examine, what reasons he hath to alledge for his conduct in that affair, tho' I have been credibly inform'd, he had very good ones. Thus far I must do justice to his character, and own, that he shews a great deal of prudence in his conduct, that he is no ways given to covetousness or falshood, as also, that he is an enemy to ignorance and brutality, and so well vers'd in the moral doctrine of Koosi, (or Confutius) and in the history, laws, and religion of his country, that he hath been desir'd to write the history of the Province Fisen. For the execution of his office, as Ottona, he hath the following officers under him; a Nitzi Josi, or Messenger, whose business it is, daily to examine into the condition and safety of the locks at the water-gates, into the state of our warehouses,

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and other buildings, and to give his master notice of what he finds out of repair; several Fisia, or Clerks, who are to make lists of all the moveable goods belonging to private persons, which may be dispos'd of, to seal them up in the Ottona's name, and to take them into safe custody. Not to mention at present several other inferior officers, who are at all times in readiness to put his orders in execution. He hath the same salary allow'd him by the Dutch East India Company, with the chief interpreter, and the same share in the money detain'd by order of the government from the price of our goods, besides several other advantages, as for instance, his salary as Ottona of another street in the town, many presents and gratifications made him by the proprietors of our Island, and a considerable part of the yearly rents we pay for the same, he having already purchas'd about one third of our houses. His greatest profits arise from the Dutch goods, bought up for him at a cheap rate in other peoples names, and afterwards sold by him for much more than their prime cost.

Next to the Ottona are the Desima Tsijoonin, that is, *Proprietors of our Island.* our twenty four landlords, or proprietors of our Island. They visit us but seldom, excepting at the time of our sale, when they make their appearance daily, to look after the condition of our houses, to be present and lend a helping hand in making a list of all our commodities, household-goods, and other things, and what is more, to have a watchful eye over us, their tenants, themselves, and to examine into our behaviour and conduct, as being, by virtue of the laws and customs of the country, answerable for the same, and in case of accidents or misdemeanors, sentenc'd to bear a share either in the loss or punishment.

The chief and most extensive company, or corporation *Company of Interpreters.* of the officers of our Island, is that of the Hollanda Tsjuunsi, or Dutch Interpreters, a very numerous body, generally consisting of about 150 Persons. During my stay in Japan their number was not compleat, there being then not above 123. The government took care to pro-

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vide such a large number of Interpreters, on purpose to make it needless for us to learn the language of the country, and by this means to keep us, as much as lies in their power, ignorant of its present state and condition, its customs, laws, commerce, history and other things, which might be worthy our knowledge and enquiry. Formerly there were not near so many, but it hath been since thought proper to increase their number, chiefly for two reasons, first, that so many more of the Inhabitants of Nagasaki should be enabled by this means to get an honest livelihood, secondly, that we should be more narrowly watch'd in proportion at the time of our sale. A more particular account of this corporation, its management, laws, and customs, which may serve as a pattern of other the like corporations establish'd in this country, would be too ample a subject to be enlarg'd upon at present, I shall therefore defer it to the next chapter. For the same reasons also, I shall now forbear giving an account of the Desima Fisia, or Secretaries of our Island, who are Deputies of the Interpreters, of the Desima Tsietzi, or the inspectors of our porters and daily labourers, and the Cannabana Kama, or the directors and other officers of our Treasury, all these several offices and companies having a more particular relation to our trade and commerce, which will be the subject of the following chapter.

*Commissioners  
for Victual-  
ling.*

Next to the several corporations and offices aforesaid, that of the Kaimono Tskai must be consider'd, or as they are otherwise call'd with a half Portuguese word Compranakama, which is as much as to say, Commissioners for victualling. It is compos'd at present of about seventeen house-keepers of Nagasaki, with their families. Their business is to provide our Island with victuals, drink, houshold goods, and what else we want, or have leave to buy of this kind. No body else, but the members of this corporation, is permitted to sell us any victuals or goods, tho' they exact so much upon us, that they make us pay at least twice, or thrice so much as things are sold for at the market. They also take care to furnish our people on

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demand with whores and truly our young sailors unacquainted, as they commonly are, with the virtue of temperance, are not asham'd to spend five Rixdollars for one night's pleasure, and with such wenches too, whom a native of Nagasaki could have for about two or three Maas, they being none of the best and handsomest. Nor doth the Bawd get more than a Siumome, being about one third of the money, the rest is laid up in the cash of this company for their own private use, and as they pretend, to hire proper servants, to conduct the damsels over to our Island.

Next follow the Daidokoro Nomono, that is, the officers of the kitchen. This company consists of three cooks, who serve by turns, each a month, (for which service they are allow'd twenty four Siumome a piece) of two grooms of the kitchen, an apprentice, or two, who are generally the cook's own sons, and likely to succeed their fathers in time, lastly of some labourers to carry water. Sometimes the servants of the Commissioners for victualling help them. This is the reason that our table is so very expensive, since the best part of the year, the time of our sale only excepted, there are actually more cooks than people to provide victuals for. And yet we have strict commands from the governors of the town, not in the least to alter this number, nor to get our victuals dress'd by our own people. They were allow'd formerly, the first and head cook, six, the second four, the third three thails a month. But ever since 1674, we have been oblig'd by an order from the governors to allow them 150 thails a year to the first, 130 to the second, and 100 to the third, that is about double their former wages. There are besides some other people, who now and then, do some little service in and for our kitchen, such as a gardiner, a man to look after our cattle, (tho' but very few in number, and of very little use to us, the males being generally secretly poison'd, or their legs broke in the night, to prevent their multiplying too much, which, 'tis apprehended, would turn to the disadvantage of the commissioners for victualling,) and some

*Officers of the  
Kitchen.*

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other menial servants. This being look'd upon by the meaner sort of people at Nagasaki, as a small perquisite, which every one is glad to have a share of in his turn, these servants are relieved once a month, and others sent in their stead to do their business, out of every street of Nagasaki. But the chief reason why they relieve them so often is, because they apprehend a longer stay would make them too familiar with us, and perhaps too favourable for our interest.

*Servants  
of the Dutch.*

The Dutch, out of a particular favour, are permitted to have some young boys to wait upon them in the day-time. They are enter'd into the Ottona's book in quality of messengers. They are commonly sons of the inferior interpreters, and other officers of our Island, who by this opportunity of learning the Dutch language qualify themselves in time to succeed their fathers. However care is taken, that they should not stay in our service, but so long as they are look'd upon as simple and ignorant of the state and interest of their country, or else so long as the Ottona pleases to give them leave, but never without sufficient security given upon oath, by an honest inhabitant of Nagasaki, who obliges himself to be answerable for their misbehaviour. Thus much must be own'd in justice to these young boys, that more readiness to do what they are commanded, and a greater fidelity in the custody of the goods they are intrusted with by their masters, is hardly to be met with in any other nation.

*Tradesmen.*

Last of all, there are also some tradesmen and artificers of several companies in Nagasaki permitted to come over to our Island, when sent for, provided they have leave of the Governors, which must be obtain'd every time they are wanted. They divide the profits with the rest of the same company, and besides to be in favour with the Ottona and our Interpreters, as the chief managers of our business, they make them a present once a year.

These are the several officers concern'd in the management of our Island and trade, and permitted on this account, to come over to us, and to converse with us, tho'

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never without some plausible pretext, and yet no sincere friendship, good understanding, or familiarity, can be by any means expected from them. For before they are admitted into our service, they must oblige themselves by a solemn oath, to deny us all manner of communication, credit, or friendship, any ways tending to support or to promote our interest. This obligation must be frequently renew'd by them, so long as they continue in our service.

The oath as it is taken at Nagasaki, and every where in the Empire, is a solemn obligation to do such or such things, made according to a stated form, as it is contain'd in the laws and statutes of the Empire. The person, who takes this oath, prays the vengeance of the supreme Gods of the heavens, and the chief magistrates of his country, upon him, his family, his domesticks, his friends and near relations, in case he doth not sincerely fulfil and satisfy to all and every article, as they are read and specified to him after the form of the oath, which together with these articles must be sign'd by him, and seal'd with his seal dipp'd in black Ink, pouring for a still stronger confirmation, some drops of his own blood upon it, which he fetches by pricking one of his fingers behind the nail. This oath though never so terrible and binding would yet be but little regarded, by this nation, were it not for the severe punishment put by the civil magistrate upon any the least transgression thereof, a crime which is not to be expiated but by shedding the very same blood, the oath hath been confirm'd withal.

*Oath.*

The articles thus sign'd and solemnly sworn to, differ both in number and weight, according to the person, who takes the oath, the nature of his office and the extent of the power he is entrusted with. In the main they may be divided into three sorts. The first, and those of the greatest moment, the transgression whereof is also punish'd in the most severe manner, are sign'd and sworn to by the Ottona, the chief interpreter, his deputy, and apprentices, as presumptive successors to his employment. The oath is renewed to them only upon the arrival of a new

*Articles sworn to.*



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Governour, who administers it in person, and in his own palace not by making the persons, who are to take it, repeat the words after him, or hold up three of their fingers, or lay their hands upon some sacred Book, as is customary in European Countries, but by making them sign the articles read to them with their seals and blood, in the manner above related. The articles of the second sort, which are of less weight and consequence, are sign'd and sworn to in the same manner by the main body of our interpreters, our cooks, the officers of our treasury, the secretaries and clerks of our Island, the Kuli Masters, or inspectors of our workmen, and the commissioners for victualling. The oath is administred to them by the Ottona, and chief Interpreter, in the temple Ansensi of the sect Ten Dai, as the usual place of their meetings. The articles of the third sort and those of the least moment, are sworn to by all our menial servants and inferior officers, the young men, who are suffer'd to wait upon us, the workmen and trades-men who have any thing to do with us, and who take the oath only in presence of the Ottona, and in his own house. This last oath, as being taken by mean, young and inconsiderable people is also not allow'd to be sufficient for which reason they must, every one of them, find an honest house-keeper in town, who will give security for their good behaviour, and be answerable for their misdemeanours. The Commissioners for victualling being likewise answerable for the behaviour of the servants belonging to their office, take a particular oath from them, to which they make them put their seals only, but not their blood.

*The Oath how  
often repeated.*

The jealous and suspicious magistrate is not at all satisfied with making our officers and servants of the second and third rank take the oath once a year. The same must be repeated twice at least; first about the beginning of the year, at the time when they perform that solemn act of theirs of trampling over the Image of our blessed Saviour pendant from the Cross, of the Virgin Mary and of other holy persons, as a publick and un-

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questionable proof that they for ever renounce the christian religion. It is administred to them a second time, after the arrival of our ships in the harbour, and this in order to remind them of the solemn obligations they lie under, and to renew their hatred towards us. The persons who are to attend us in our Journey to court must immediately before their departure take a third oath, promising in the abovemention'd solemn way, that they will have a strict hand and watchful eye over us and our conduct all along the road, and that they will not shew us any particular acts of friendship, or enter into any kind of familiarity with us.

Besides all the articles aforesaid, which are thus solemnly sworn to, there are several particular orders made, and publish'd by the Ottona, and put up in several parts of our Island, the chief intent whereof is to instruct those, who are permitted to have any communication with us, how they are to behave themselves with regard to us and the dispatch of our business, so long as they stay at Desima. There are five of these orders stuck up at the time of our sale at the entry of the Ottona's house, where he lives during the summer. The chief relates to the visitation of our Goods exported and imported. The visitors appointed, receive from the Ottona, the necessary instructions, a list of all the contraband goods, according to which they are to regulate themselves. A proclamation of the Governours relating to the conduct of such persons, as during the time of our sale, go in and come out of our Island is stuck up at all the corners of our streets. The proper orders concerning the regulation and management of our treasury are hung up in that office, and those which relate to our interpreters in the house, where they meet.

*Orders of the  
Ottona, &c.*

Besides the persons sworn into the several offices relating to the management of our Island and trade, some others have leave to come over to us, but only during the time of our sale, and upon other determined days. Of the number of these are the merchants, who come over to buy what goods have been imported by us, and the copper-

*Merchants.*

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merchants, or else their factors, or deputies, who come chiefly from Miaco, and other parts of the Empire. When our sale is at an end, some manufactures of the country, as lacker'd ware, several things made of copper, which the Japanese work with uncommon nicety, and some goods of the country are expos'd to sale in a particular place, built for that purpose. None of these persons hitherto mention'd can pass through our gates, unless he suffers himself to be search'd, and can produce a proper passboard, which is done generally upon their going out; however, the commissioners or deputies of the Governours, who have a pike carried before them, as a badge of their authority, and such of their retinue, as wear two swords are exempted from being search'd, as are also the Ottona, eight of our chief Interpreters and their sons or apprentices, who are priviledged to learn our language, in order to qualify themselves as their future successors. This particular favour is allow'd them, to the first, as commission'd inspectors of our conduct, to the rest as our profess'd enemies, as well by virtue of their oath, as for the sake of their Interest.

*Passboard.*

The pass-board, is a small board about three inches long and two inches broad. It hath on one side the common, or family-name of the Ottona of that street, where the bearer lives, with his seal under it in black ink, a limitation how long it is to continue in force, and the name of the bearer. On the other side is the impression of the larger mark of our Ottona, made with a hot iron, with his title Desima Ottona added to it. When our ships are shortly expected in the harbour, he sends a competent quantity of boards thus mark'd to all the Ottona's of the town, for the use of the inhabitants of their streets, or strangers, who at that time resort thither on account of our trade, from all parts of the Empire.

*Orders of the  
Japanese to  
the Dutch.*

The orders of the Japanese Government to the Dutch, are partly read to the director of our trade in the Imperial palace at Jedo, in presence of some of the Privy Counsellors, and partly communicated to us by the Governors of

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Nagasaki, either by word of mouth, or by their Bugjo's and our Interpreters. Upon the arrival of our ships, our Interpreters take especial care to recommend to us to have a due regard to those orders, which tend chiefly to prevent smuggling of what kind soever, as it is accurately specified therein for the instruction of new comers, to avoid all the outward marks of Christianity in presence of the natives, and to live in good understanding both with our own officers and servants, and other Inhabitants of Nagasaki. Otherwise they need not recommend to us to remain within due bounds of continency, because there are so many guards and watches set upon us in all corners of our Island, as one would think more than sufficient to prevent all means of being loose and extravagant.

Thus we live all the year round little better than prisoners, confin'd within the compass of a small Island, under the perpetual and narrow inspection of our keepers. 'Tis true indeed, we are now and then allow'd a small escape, an indulgence, which, without flattering our selves, we can by no means suppose to be an effect of their love and friendship, forasmuch as it is never granted to us, unless it be to pay our respects to some great men, or for some other business, necessary on our side, and advantageous for the natives. Nor doth the coming out even upon those occasions give us any greater liberty, than we enjoy at home, as will appear by the great expences of our journies and visits, great or small, by the number of guards and inspectors who constantly attend us, as if we were traitors and profess'd enemies of the Empire, and by enumerating the particular opportunities, which call us abroad, and are as follows.

*Pleasures  
allow'd them.*

After the departure of our ships, the director of our trade, or resident of the Dutch East India Company, sets out with a numerous retinue on his journey to court, to pay his respects to the Emperor, and to make the usual yearly presents. This journey to court must be made once a year, not only by the Dutch, but even by all the Princes and Lords of the Empire, as being the Emperor's

*Journey to  
Court.*

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vassals, and our own embassy is look'd upon at court, as an homage paid by the Dutch Nation to the Emperor of Japan, as their sovereign Lord. For this very reason it is, that before the departure of our Embassadors from Jedo, several orders and regulations are read to them, relating to our behaviour in this country, and that, by way of conversation, we are commonly call'd Fitozitz, that is, Hostages, viz. of the Dutch Nation. Upon the journey it self we are not allow'd any more liberty than even close prisoners could reasonably claim. We are not suffer'd to speak to any body, not even without special leave to the domesticks and servants of the Inns we lodge at. As soon as we come to an Inn, we are without delay carried up stairs, if possible, or into the back apartments, which have no other view but into the yard, which for a still greater security, and to prevent any thoughts of an escape, is immediately shut and nail'd up. Our retinue, which by special command from the Governors of Nagasaki, guards, attends and assists us in our journey, is compos'd of the interpreters and cooks of our Island (of whom above) and moreover of a good number of soldiers, bailiffs, servants, porters, people to look after our horses, and baggage, which must be carried on horseback. All these people, tho' never so needless, must be maintain'd at the company's expence.

*Visits to the  
Governors.*

Before our departure for Jedo, and again upon our return from thence, our Captain as he is call'd by the Japanese, or the Director of our Factory, with one of his company, goes to make a visit to the Governors of Nagasaki at their Palace, to return them thanks for their favours, and to entreat the continuation of their protection. Now, not even this visit can be made without a numerous train of guards, soldiers and bailiffs, carrying halters in their pockets. The Ottona, some of our chief Interpreters, and some few of our servants, are also of the party. The whole company is often oblig'd to stay a good while at the Genquban, or great House-guard, before they are admitted to audience.

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Another visit, and with the like numerous attendance, is made to the Governors, by the director of our factory, upon the Fassiaku, that is, the first day of the eighth month, when it is usual to make them a present.

If the Governors want to speak with any of the Dutch, upon any particular occasion, either to communicate new orders to them, or else to get some information from them, the same means and inspections are made use of to bring them over to their palace, and they must take it as a singular favour, if they are admitted into the Governors presence, who often send only some of their officers to let them know what they were sent for.

*Some more  
regulations  
concerning  
the Dutch.*

The few Dutchmen, who remain at Desima, after the departure of our ships, are permitted once or twice a year, to take a walk into the adjacent country, and in particular to view the temples about Nagasaki: This liberty is oftner granted to Physicians and Surgeons, under pretence of going to search for Medicinal Plants. However, this pleasure walk falls very expensive to us, for it must be made in company of the Ottona, of our ordinary interpreters, and other officers in our service, who are handsomely treated by us at dinner, in one of the Temples of the Ikosju Sect, and we must on this occasion, even with seeming satisfaction, see our purses strongly squeez'd for the most common civilities shewn us by the Priests of that Temple.

Another day is set apart for viewing five large boats, which must be constantly kept at the expence of the Dutch East India Company, for the lading and unlading of our ships. This is again done with the same numerous retinue, which we afterwards entertain at dinner at one of the neighbouring temples.

The festival of Suwa, the Patron and Protector of Nagasaki, of which above, falling just upon the time, when our ships lie in the harbour, our people are permitted to view this solemnity from a scaffold, built at our own expence, our presence being not only thought honourable to their Saint, but, what they value still more, advan-

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tageous to many of his worshippers. It may be easily imagin'd, that our train and guards are not lessen'd upon such an occasion. On the contrary we are examin'd and search'd four times, before we come to the place, where the solemnity is perform'd, and again afterwards counted over several times with all possible accuracy, when we go up and when we come down from the Scaffold, as if it were possible for some of us to slip out between their fingers. Our slaves also are admitted to this solemnity, as black Dutchmen.

When one of our ships hath been discover'd to steer towards the harbour, some of the Dutchmen left at Desima are sent to meet her, in order to get a preliminary information of her cargo and condition, for our own instruction, and that of the governors. The company for this purpose constantly keeps two barges in readiness, large enough to take on board our usual numerous attendance, which, together with the Comprá Nakama, or Commissioners for victualling, attending in their own barge, with a good provision of victuals and refreshments, must be treated in the neighbouring small Island Iwara Gasima, the whole again at the company's expence.

There are likewise orders, in case of accidents of fire in or near Desima, to carry us and our things away into safe custody to another place. These and some other orders are to be seen at large in the last Chapter of this Book.

*Civility of the  
Japanese.*

These are the days allow'd us for our recreation, if otherwise it may be call'd a recreation to be led about like prisoners, under the narrow inspection of so many attentive eyes. Thus much however I cannot forbear owning in justice to the natives, that even amidst all the troubles and hardships we are expos'd to in this country, we have at least this comfort, that we are treated by our numerous guardians and overseers, with apparent civility, with caresses, compliments, presents of victuals, and other marks of deference so far as it is not inconsistent with their reason of state. But this their genteel and reason-

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able behaviour on our behalf is owing more to the custom of the country, and to the innate civility and good manners of the natives, than to any particular esteem they have for us, or any favour they are willing to shew us. Nay quite the contrary appears evident by their conduct towards us in many instances, which is not only unreasonable, but in the highest degree dishonest. It will not be amiss to mention a few particulars, which I know to be fact, either from my own experience, or their own confessions in private conversation. It would be endless to enumerate all the roguish tricks and cheats, our Interpreters have at all times play'd us, all the unjust demands laid upon us, chiefly during the time of our sale, and the unreasonable requests made even of our Captains, as they call them, and directors of our factory, their sacred character, as publick ambassadors to their own Emperor notwithstanding.

*Their  
Injustice.*

No Japanese in general, who seems to have any regard or friendship for the Dutch, is look'd upon as an honest man, and true lover of his country. This maxim is ground'd upon the following principle, that it is absolutely contrary to the interest of the country, against the pleasure of their sovereign, nay, by virtue of the oath they have taken, even against the supreme will of the Gods and the dictates of their conscience, to shew any favour to foreigners. Nay they pursue this false reasoning still farther, and pretend, that a friend of foreigners must be of necessity an enemy to his country, and a rebel to his sovereign. For they say, if the country should happen to be attack'd or invaded by these foreigners, the laws and ties of friendship would oblige him to stand by them, and consequently to become a traitor to his country and sovereign.

*Instances  
thereof.*

Hence to over-rate a Dutchman, to ask extravagant prices of him, to cheat and defraud him, so much as they think will not prove prejudicial to their reputation, which they have a very tender regard for, to lessen their liberties and advantages, to propose new projects for making their



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servitude and condition still worse, and the like, are look'd upon as good, handsom, and lawful things in themselves, and unquestionable proofs of a good Patriot.

If any body steals any thing from the Dutch, and it be found upon him, (which the Kuli, or Porters, we employ during the time of our sale, are very dextrous at) there is seldom any other punishment inflicted upon him, but restitution of the stolen goods, and a few lashes from the soldiers upon duty at our gate. Sometimes he is banish'd from the Island for a small time, or if the crime be very notorious, from the town, tho' this is done but seldom. But the penalty inflicted upon smuglers, is no less than an unavoidable death, either by beheading or the cross, according to the nature of the crime, and the degree of guilt.

The lading and unlading of our ships, and other business of this kind, must not be done by our own people, but by the natives, who are well paid for their work, whilst the former stand idle, and have nothing to do but to look at them. But this is not the only grievance we have reason to complain of in this particular, for they always hire at least twice as many people as there is occasion for, and if they work but one hour, we must nevertheless pay them a whole day's wages.

All the people, who have any thing to do for or with us, tho' never so numerous and needless, must be maintain'd by us, either directly by appointed salaries, or indirectly by the money, which the Governors of the town detain from the price of our commodities, in the manner above related.

No Dutchman can send a letter out of the country, unless the contents be first enter'd into a Register-book kept for this purpose, and a copy of it left with the Governors. In order to this, there must be always two equal copies deliver'd to the proper officer, one whereof is to remain, the other is sent on board the outward-bound ships. As to the letters sent from abroad, all the publick ones must be sent directly to the Governors, before they

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are open'd, but as to the private ones, there are ways and means secretly to convey them to us, which the government connives at, tho' it be contrary to law.'

No Japanese is permitted to send any letters, or presents, to their relations abroad (there being still some left from former marriages with the Dutch) or to receive any from them, unless they be first carried to the Governors, to be by them open'd, and to be left entirely to their disposal.

Formerly when a Dutchman died at Nagasaki, his body deem'd unworthy of their ground was thrown into the sea, somewhere without the harbour. But of late an empty spot of waste ground upon the mountain Inassa was assign'd us, and leave given us, decently to bury our dead there, tho' afterwards a Japanese guard is appointed to watch the place, which is done generally with so much care, that a few days after the burial it would be scarce possible to find out where the body was interr'd.

It is an easy matter for any body, whether a native or foreigner, to make his claims upon the Dutch; but we find it very difficult to obtain justice from others. In the first case the Government is always willing to give the complaining party damages, without so much as considering, whether the claim be upon the whole company, or some of its officers and servants, and whether it be just to make the former suffer for the misdemeanors of the latter. In the second case, if we have any complaint to make, we generally meet with so many difficulties and tedious delays, as would deter any body from pursuing even the most righteous cause. One instance out of many will be sufficient to make the reader sensible of the truth of this assertion. The famous Chinese Pyrate Coxeng, having made himself master of the Island Formosa, and of our fort Tayovan, or Zelandia, upon the said Island, we took an opportunity about the year 1660, by way of reprisals, to attack a large yonk of his bound for the said Island, with about 300 men on board, and to disable her with our fire so, that altho' she drove for about thirteen days after the attack, yet not above nine of the whole company sav'd

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their lives. Upon this heavy complaints were made by the Chinese to the Government of Nagasaki, and with so good an effect, that the same year 27000 Siumome damages were assign'd them out of our treasury. Sometime after, about the year 1672, one of our ships, call'd the Kuylenburg, having unfortunately stranded upon the coasts of Formosa, the ship's company was barbarously murder'd, and the whole cargo taken in possession by the Chinese subjects of Coxenga, whereupon we made our complaints before the very same court, against this act of hostility, but with so little success, that far from having any damages assign'd us, we could not so much as obtain the restitution of one farthing.

### Chap. VII.

Of the Dutch Trade in Japan in particular, and first of the several Corporations establish'd for this purpose.

*Company of  
Interpreters.*



Have already in the preceding chapter mention'd something of the company of Tsjuusi, as they are call'd, or Interpreters, upon whose faithfulness, a very rare talent among them, we must entirely depend in carrying on our profitable trade and commerce in this Country. It is a body numerous to excess, and consisting, when compleat, of no less than 150 persons. I propose to be somewhat particular in my account of this corporation, its unworthiness notwithstanding, and to lay down the rules, and maxims, it is govern'd by, so far as they came within the reach of my own knowledge, because it may serve as a pattern to shew, how other corporations are governed, and what strict regulations the policy of this Country is subject to.

*Their division.*

Tsjuunsj, or Tsjuunsi Sju, in the literal sense of the characters this word is express'd by, is as much as to say, a through mouth, or a through mouth people, whereby

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must be understood persons through whose mouth things must be dispatch'd. They differ in rank and dignity, and may be divided into two orders. Those of the first order, who are our interpreters in ordinary, have leave to come to our Island, when and upon what occasion they please. Those of the second order are admitted only during the time of our sale, and even then, not so much to serve us as Interpreters, as to be useful to the Government by having a watchful eye over our conduct.

The first order of our Interpreters consists of eight persons, call'd Fon Tsjusi, or Fon Tsiuunsj, which signifies the true Interpreters. By vertue of their office they are obliged to assist and attend us, whenever there is occasion, and so far indeed they execute their duty with great preciseness, that we can scarce ever one moment get rid of their importunate presence, for as they are made answerable for our conduct, so they spare no pains, nor trouble, to have a watchful eye over it.

*First order of  
Interpreters.*

Four of these are O Tsjuusi, that is High, or chief Interpreters, one whereof is Ninban, which signifies, in the literal sense of the word, a yearly Guardian, as also a person, who is to make his reports to another. This office is only annual: our petitions, complaints and whatever else relates to us and to our commerce, must be deliver'd to him, and by him with the consent of his brethren, to the commanding Governor, or his deputy. He hath the greatest share in the management of our Island, in the direction of our trade, and in all our affairs in general. As Ninban he presides in the college of the eight chief Interpreters. The four other Interpreters, though of the same order, are call'd Ko Tsjusi, that is, inferior Interpreters. They have not near that power and authority, which the former are invested with, whom they are to assist in the execution of their office. They have a Ninban, or President of their own, who is a sort of deputy to the chief Ninban, and hath the first vote in the Quadrumvirate, or College of four, whereof he is president. Both Ninbans attend us in our Journey to court, and upon our return

*Chief  
Interpreters.*

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from thence to Nagasaki, they quit their stations, as presidents of these two colleges. If any thing that relates to our commerce, or persons, is to be laid before the college of the eight chief Interpreters, in order to a determination, it must be done in presence of the Ottona of our Island, who claims his place next to the first and chief Ninban, though often only that, which is next to the four chief Interpreters, is left empty for him.

*Their salaries  
and per-  
quisites.*

The Tsijo, that is, the yearly salaries and perquisites of our chief Interpreters amount to a very considerable sum, and are as follows. A Jakukio, or Salary, which since the confinement of our persons and trade to the Island Desima, hath been assign'd them by the Emperor in proportion to every one's office and the rank he hath in the company. It was formerly a certain determined sum of money: For the present it consists in a certain quantity of silk, which as I have been inform'd, they are permitted to buy of us, and which if sold in the Country, yields about so much money clear gain, as their former salary amounted to. Besides this the company allows them some raw silk every year, by way of a present, or reward for their trouble, to wit, a bale, or 141, 3 qrs. Catti for every chief Interpreter, which we buy for about 400 Thails, and is worth in Japan, 850. Half this quantity is allow'd to every inferior Interpreter. Another yearly gratuity is given to them by the company of copper merchants, as it were to reward them for their trouble, but in fact, to buy them over to their interest, and to engage them to turn the sale of copper to the best advantage. This puts us under an obligation to act the part of the best bidder for their favour, and to countermine the intentions of the copper merchants by a larger gratuity of 300, 600, or 800 Thails, more or less, in proportion to the quantity and goodness of the copper bought by us. Mr. Camphuysen, when he was director of our trade, having bought 22466 Pickels of refin'd copper, at twelve Thails and a half the pickel, and 102 pickels of course copper, made the company of Interpreters a present of 1360 Thails, besides a pack instead of a pickel,

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which he gave to every chief Interpreter, and half a pack to every Inferior Interpreter. The Kosen, that is, the tax, or duty which is laid upon foreign commodities belonging to private persons, not exceeding the value of 40000

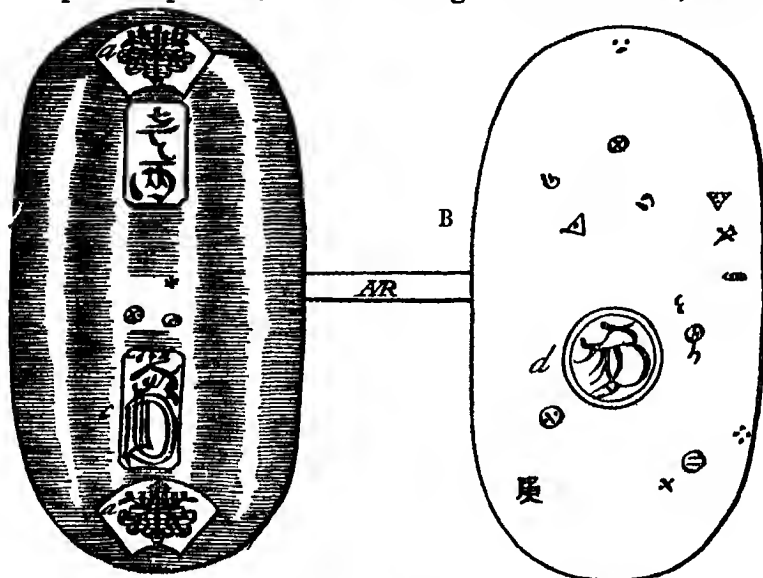


FIG. 79. The Kobanj (or Cobang), which is a piece of gold, worth about 23 and a half Dutch Gildes, that is, between 41 and 42 shillings sterling. It hath besides the lines as above, the following impressions: *a*, The coat of arms of the Dairi; *b*, A mark showing the value of the piece; *c*, Midstsugu, the name of the master of the mint at Jedo and Suruga express'd in Sso characters. *B*. The other side of the Kobanj, wherein *d* is the mark of the Inspector-general of the gold and silver money. The rest on both sides are stamps of private persons, whereby they may know whether or no they pass'd thro' their hands. The Japanese prefer the Kobanys made at Jedo, which have strong lines, but foreigners rather take the others. They try the goodness of them, either by applying them to the breast, which the best will stick to a little, or else by clashing them against their teeth, and some also by cutting them with cisars.

Thails, light, as they call it, or gold-money, must be paid by the buyer, at so much per cent. This makes out a sum far beyond 20000 Thails, which is assign'd for the joint benefit of the Governors, presiding mayor, Ottona, and

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the whole body of Interpreters. This tax, though it be paid by the buyer, is yet in fact indirectly exacted from us, insomuch as the buyers generally take care to make up their losses, by giving us a less price for our goods. Another very advantageous perquisite both of the Interpreters and of the Ottona, is the selling of some goods of private persons, which remain over and above the allowed yearly sum of 40000 Thailes, and are bought for them at a very cheap rate. Add to this 150 Cubangs, which the company allow them from boarding during the time of our sale, because at that time they must be constantly attending. They receive also very considerable presents for the inferior officers of our Island, private merchants, artificers, trades-men, and often upon particular occasions the Dutch themselves, not to mention all the tricks and cheats, some notorious enough, others less palpable, which they perpetually play us. I had almost forgot another considerable branch of their perquisites, the hire money for the Culis, or the people employ'd in lading and unlading our ships, whereof they retain a considerable part for their own use. For they make us pay six Thailes a piece, whereas they don't give them above four, and besides hire more than there is occasion for. The profits, which the two interpreters appointed to go up to court with us make only by this Journey, are suppos'd to amount to 1200 Thailes. That this is so, the following instances will evince. There is a settled number of twenty horses, to carry us and our baggage by land from Osacca to Jedo, and as many to bring us back again from Jedo to Miaco. But they constantly hire at least twenty more, and bring them in in their accounts fifteen Thailes a piece, tho' they never pay more than eight.

They go the same way to work with regard to the persons employ'd to lade and unlade our baggage, and to take care of our horses. Thus they make us pay the 186 Cubangs, allow'd for our horses and porters, twice over. They likewise get something upon the barge, which is to carry our baggage from Nagasaki to Osacca, for they make

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use of this opportunity to bring over goods belonging to private merchants there, and never fail to put the freight in their own pockets. At Jedo they receive some gratuities from all the great men at court, to whom it is usual to give presents in the company's name. Thus the whole revenue of a chief Interpreter may amount in all to 3000 Thails and upwards, and that of an inferior interpreter is seldom less than 1500, and yet with all this income, they live but sparingly, because they must maintain out of this money numerous families, and sometimes poor relations, whom, according to the innate pride of this nation, they won't suffer to appear necessitous. Some part also of their revenue is spent in presents to be made to the Governors of Nagasaki, and their Karoo or Deputies.

The company of Interpreters is not only the most extensive of any concern'd in the management of our Island and trade, but also the most expensive, and withal the most prejudicial to our honour, liberty and welfare. Two fundamental maxims, they go upon, are first, to do what lies in their power insensibly to increase the yearly expences of the Dutch, to the advantage of their countrymen, as becomes true Patriots; secondly, to conceal, so much as possible, all the tricks and cheats they perpetually play us, lest the natives should come to know them. Both these ends they endeavour to obtain by confining us still more and more, looking upon this, as the surest means to keep us ignorant of the language of the country, and to prevent all conversation or familiarity with the natives. If there be any of our people, that hath made any considerable progress in the Japanese language, they are sure, under some pretext or other, to obtain an order from the Governors to expel him the country. The only thing wherein the Captains, as they are here call'd, or directors of our trade (a Province the Japanese will suffer them to have but very little to do withal,) can be useful to the company, and shew their zeal for their master's service, is to act contrary to these principles, and to find out ways and means civilly to refuse what new requests are from



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time to time made to them. For if any one of their demands be granted but once, or any new charge, tho' never so small, suffer'd to be laid upon us, they make it a precedent for ever after: And herein they endeavour particularly to deceive new directors, who have not been in the country before, and whom they suppose to be not fully appriz'd of their ways of proceeding. On this account they will often in the first year of their presence help them to a very profitable trade, knowing, in case their demands be not granted, how to balance it the next; with a more chargeable and less profitable one.

*Inferior In-  
terpreters and  
Apprentices.*

Next to the chief Interpreters the Keekotsjusi, that is, learning Interpreters, or apprentices, must be mention'd. There are never less than eight, but sometimes more, all sons to the chief Interpreters by birth or adoption. They come over to us every day, in order to learn the Dutch and Portuguese languages, as well as the art and mystery of dealing with foreigners. They are employ'd as spies upon several occasions, as also to inspect the lading and unlading of our ships, to search the sailors, and such persons, who go on board, or come from thence, to examine the goods imported and exported, for which their trouble in these several particulars, they are allow'd by the company a reward of forty Thails a year. They have also a share in the boarding wages, and several other perquisites.

*Private  
Interpreters.*

After the Keeko Tsjusi, or apprentices, follow the Naitsjusi, that is, in the literal sense, Interior, or House-Interpreters, because they are employ'd by private Dutchmen within their own houses. They have nothing to do upon our Island, unless it be during the time of our yearly fair, or sale, when after having taken a solemn oath to avoid all communication, intimacy and familiarity with us, they are by the Ottona admitted into our service, and for this purpose presented each with one of his Pass-boards. From two to six of these people are assign'd to every Dutchman, during the whole time of our fair, in quality of Interpreters, but in fact, as spies to watch his actions. For there is scarce one in ten, that understands

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a Dutch word, excepting some few, who had been servants to the Dutch formerly.

There are upwards of an hundred of these Naitsjusi, who all stand under the command of the chief Interpreters, and particularly the Ninban, or President for the time being. They have as well as the members of other Corporations, differing ranks and dignities among themselves, and are divided into the following orders. 1. Twelve of the company are Ko Gasijra, which signifies little heads, they being set over the rest. Two of these twelve are Ninbans, or Presidents. They preside in their assemblies, and enjoy this office by turns, each a year. All the affairs relating to this company must be brought before them, and if beyond their power, or understanding, laid by them before the superior assembly of the chief Interpreters. 2. Kumigasijra, Heads of particular corporations, which the rest of the members of this body are divided into. Each of these Kumigasijra, hath nine or ten Naitsjusi, who live next to him, under his disposition, he imparts the orders of their superiors to them, and receives their requests, in order to lay them before the said superiors, and is withal in a great measure answerable for their conduct. They have likewise two Ninbans, or Presidents, who are at the same time members of the assembly of the Kogasijra, and enjoy their office each a year. The main body of these Naitsiusi, from fourscore to about an hundred, are again divided into two orders; the Dsjo, as they are call'd, the gentlemen of a higher rank, who also receive a larger share out of the company's cash for their salary, and Tsju, under which general name all the rest are comprehended. Their salary is an uncertain sum of money taken out of the abovemention'd taxes laid upon the merchants, which the Governors of Nagasaki, and chief Interpreters assign them from time to time. It differs in proportion to the quantity of goods dispos'd of by us, and is supposed, one year with another, to amount to about six thousand Thails, which they divide among themselves, according to their rank and office, and it is computed that

*Regulations of  
this Company.*

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the twelve chief among them get at farthest two hundred Thails a-piece, and the rest must take up with half that money, nay sometimes with less.

*Treasurers  
and Clerks of  
the Inter-  
preters.*

They have four Takurajaku, or Treasurers, who are to take care of the company's cash, and to keep an account of what is paid in, and out; besides two Fisja, or clerks, who receive also their salary out of the said cash.

*Necessary  
qualifications  
for the admis-  
sion into the  
Interpreters  
Company, and  
Ceremonies  
thereof.*

No body is admitted into this company, but the sons of deceas'd members. The admission is perform'd in the following manner. The candidate gets some body to write a Sosjo, or Petition for him, which he presents to the Ninban, or President of the Kumigasijra, withal recommending his interest by word of mouth, and sometimes making use of indirect means to obtain his favour. The Ninban calls his brethren together to consider of the case, and to examine whether or no the candidate be entitled by birth, age and merit, to what he petitions for, and if they find that he hath all the necessary qualifications, he delivers the petition to the Ninban of the Ko Gasijra, who likewise takes his time to examine into the matter with the members of his company, and if they too approve of the candidate, the petition is presented to the Ninban of the Fontsjusi, or President of the College of the chief Interpreters. Here the affair hangs sometimes two or three years, till by repeated petitions and submissions, but chiefly by what they call So de no sita, that is, acting under the sleeve, (which by the by they wear so wide, that a present can be easily and secretly convey'd into them) the Ninban is at last persuaded to favour the candidate. Upon this, having first obtain'd leave of his brethren, he lays the petition and the petitioner's case before the Governor, who seldom refuses to give his consent. All obstacles being at last remov'd, the new Interpreter goes to visit every member of his company, to return them thanks for their favour and to receive the compliments of congratulation from them.

*Clerks of the  
Island.*

Thus far of our Interpreters.

I proceed next to the five Desima Fisja, or ordinary

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Clerks of the Island Desima. They are a sort of deputies to the chief Interpreters. Their business is to keep an account of the presents made by the Dutch, of their ordinary expences, the expences of their journey to court, and other things of this kind, which are thought beneath the dignity of a chief Interpreter. Nay, they themselves, being not always willing to dispatch their business in person, keep also their deputies. The company allows a constant salary only to two, and these are to attend us in our journey to court. The rest are rewarded by handsom gratuities at the time of our sale.

Amongst the officers of our Island, I must not forget to mention the Desima Tsjetzknî, or Inspectors of our Kuli, or Workmen. *Inspectors of our Workmen.* This honourable company consists of fifteen persons, who keep a list of our workmen, in order to divide the work among them, and to assign every one his task. One of these 15 is Quarter-master, who must be present in person, to encourage and look after them, when there is any work to be done. The whole company is to take care, that we be not robb'd by these Kuli's, they being very dextrous at it, whenever a favourable opportunity offers. For this reason our East-India company allows them a constant salary. The Kuli's, who are employ'd in lading and unlading of our ships, are people unknown to us, and taken out of the town. All we know of them is, that we must pay them well for their trouble. In order to make it beneficial to the whole town, every Ottona is to keep a list of what people in his street are willing, or able, to serve as Kuli's, that in their turn they may be sent over to Desima.

The Cannaba Nakama, that, is the Officers of our Treasury, still remain to be mention'd. *Officers of our Exchequer.* They are to receive the money for the goods we have dispos'd of, to change it into Kobanj's of gold, and to deliver them to us by our Interpreters, who count them before us. The Cannaba-Nakama retain one per cent for their trouble, and fifteen or more for the common benefit of the town, according to the yearly value of the Cobanj, which is from

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55 to 59 Mome, or Maas in silver. Not satisfy'd, even with this reasonable profit, they make us receive the Cobanj at 68, besides that the director of this office receives 100 Thails a year salary from the Dutch, and the rest of the members each 50 Thails. This company consists of

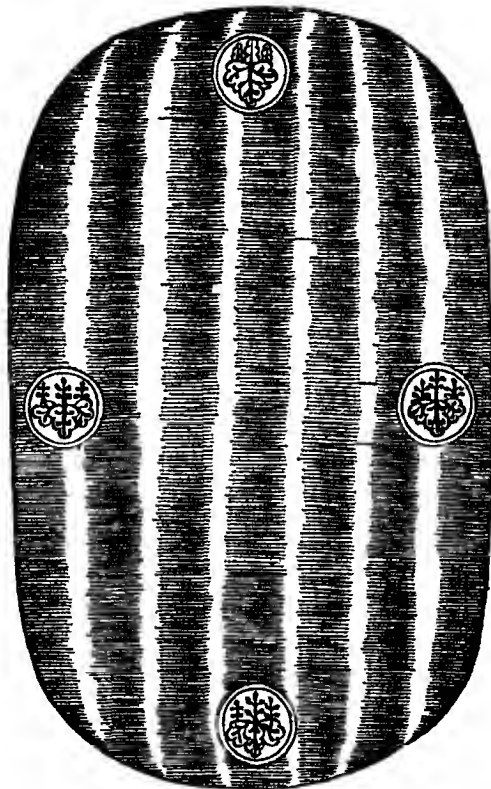


FIG. 80. An Obani in gold, which goes for ten Kobani's though it weighs but 9 and 3 qrs. It hath the impression of the coat of arms of the Dairi in four places, and the strokes, or lines, represented in the figure, engrav'd in the surface.

thirty-six persons, both superior and inferior officers, to wit, five directors, or inspectors, who have nothing to do but to look after, and command, their four deputies, who receive all the money, exchange it into gold, keep it in their

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custody, and deliver it to us by our interpreters. These nine are the superior, or chief officers, as they call them. The inferior officers who sit by themselves, are one who knows the marks of gold-money, another who knows the marks of silver-money, and how to distinguish the good money from the counterfeit; two to weigh the silver; two to receive the money from the Japanese merchants; two chief clerks, or as they call them *See Tsjo Kaki*, that is, keepers of accounts, several other assistants, deputies, domesticks and servants, both of the chief and inferior officers, several persons attending in the name of the *Otona*, chief interpreters and mayors of the town, besides some of their favourites whom they have a mind to shew some kindness to, and who are all enter'd as clerks. Besides the business of these people, as officers of our treasury, they must be present at the examination of all goods, imported or exported, which belong to private persons.

### Chap. VIII.

#### Some more Particulars concerning the Dutch Trade in Japan.



He Dutch ships are expected in the harbour sometime in September, towards the latter end of the S. W. Monsoon, that being the only one proper for this navigation. As soon as the spy-guards with their glasses discover a ship steering towards the harbour, and send notice of her approach to the Governors of Nagasaki, three persons of our factory are sent with the usual attendance to meet her, about two miles without the harbour, and to deliver to our captain the necessary Instructions from the director of our trade, with regard to his behaviour, seal'd up. The Interpreter, and the deputies of the Governors, demand forthwith the list of the cargo and crew, as also the letters on board, which are carried to Nagasaki, where the gover-

*Proceedings  
upon the  
arrival of  
our Ships.*

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nors first examine, and then deliver them to our director. The ship follows as soon as possible, and being enter'd the harbour, salutes every Imperial guard with all her guns, then casts anchor opposite to the town about a musket-shot from our Island. If the wind be contrary, rowing boats (kept for this purpose by the common people of the town) are sent at our expence, but not at our desire, to tow her in by force. In still weather they send about ten of these boats; if it be stormy, and the wind contrary, they encrease the number to fifty, and sometimes to an hundred, so many as they think necessary, that is, at least twice the number there is occasion for. When the ship is enter'd the harbour, two guard-boats, with a good number of soldiers are put, one on each side of her, and continued, being mounted with fresh troops every day, till she hath left the harbour and is got to the main Sea. As soon as the ship hath dropt anchor, great number of officers come on board, to demand all our guns, cutlashes, swords, and other arms, as also the Gunpowder pack'd up in barrells, which are taken into their custody and kept in a store-house built for this purpose, till her departure. They attempted also in former times to take out the rudder, but having found it impracticable, they now leave it in. The next day after her arrival the commissioners of the Governors come on board with their usual attendance of soldiers, interpreters, and subordinate officers, to make an exact review, in presence of our director, of all the people on board, according to the list which hath been given them, and wherein is set down every one's name, age, birth, place of residence and office, examining them from top to toe. Many questions are ask'd on account of those who dy'd in the voyage, when, and of what distemper they dy'd. Even now and then a dead monkey, or parrot, may occasion a strict enquiry to be made after the cause and manner of their death, and they are so scrupulous, that they will not give their verdict, without sitting upon the body itself, and carefully examining it. Upon this the orders of our resident, and likewise of the Governors of

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Nagasaki, relating to our behaviour, with regard to the natives, are read in Low Dutch, and afterwards for every ones instruction stuck up in several places on board the ship and at Desima. The same rules are observ'd with the rest of our ships, of which there are two, three, or four sent from Batavia to Japan every year, according to the quantity of copper they have occasion for. Formerly when the Dutch as yet enjoy'd a free trade, they sent seldom less than six or seven ships, sometimes more, in proportion to the quantity of goods they were likely to dispose of.

The review being over, or else at what other time they please, they proceed to unlade the ship. In the mean time, some Joriki's, as deputies of the Governors, some of the Dosen, a chief Interpreter, a deputy Interpreter, and an apprentice, besides several clerks and inferior officers remain on board taking possession of every corner, to see that nothing be carried away privately. The time for unlading the ship being determin'd, the water gates of our Island, through which the cargo is to be brought in, are open'd in presence of the Karoo, that is, high commissioners of the Governours, and their retinue. So long as the gates are kept open, the Karoo's, with their deputies and other assistants, stay in a room built for this purpose not far off. The whole body of Interpreters, as also our landlords, clerks and other officers of our Island give their attendance, as well as necessary assistance, at that time. Then they fall to work with 300 or more Kuli's, or workmen, always at least twice the number, there is occasion for. The unlading of every ship ought to be perform'd within two days time, but notwithstanding the great number of workmen they employ, they generally make a three days work of it, in order to make it so much the more beneficial to the town. The goods are brought over from on board the ship in small boats, call'd Prauen, and kept only for this purpose at the companies expence, and within the water gates laid before the commissioners, who set them down in writing, count them, compare them with

*How they are  
unladen.*



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the list, that hath been given in, opening a bale, or two, of each sort pick'd out from among the rest, and then order that they should be lock'd up, under their seal, in the companies warehouses untill the time of our sale.

The trunks belonging to private persons, are set down at the entry of the Island, and there open'd and examin'd. If the owner doth not forthwith appear with his key, they proceed without any further ceremony to open them with axes. All vendible goods are taken out, and lock'd up under their seals. Some other things also which they do not approve of, as for instance, arms, stuff, and cloath wrought with gold and silver, as also all contraband goods, are taken into custody by the Ottona, who returns them to the owner upon his departure.

*Contraband  
Goods.*

No European, nor any other foreign money, and in general nothing, that hath the figure of a cross, saint, or beads upon it, is suffer'd to pass. If any such thing should be found upon any of our people, it would occasion such a confusion and fright among the Japanese, as if the whole Empire had been betray'd. I took notice above, in the journal of our voyage, that upon our drawing near the harbour every one was oblig'd, pursuant to orders, to deliver his prayer-books, and other books of divinity, as also all European money he had about him, to the captain who pack'd them all up in an old cask, and hid them from the natives.

*Orders about  
Searching.*

Those who are newly arriv'd, in going in or coming out of our Island, must suffer themselves to be search'd, whether or no they have any contraband goods about them, chiefly amber and corals, which they might exchange for gold, the natives being very fond of these commodities. Even one of our directors (who was afterwards rais'd to the eminent post of Director-general) had it practis'd upon himself, upon his first arrival in Japan. However this is done but seldom.

*Pass-boards.*

Every one that wants to go on board, whether it be for his own private business, or in the company's service, is oblig'd to take out a passboard from the commissioners

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at the water-gates to those upon the ship, and in like manner when he returns on shore, he must take out another from these. By this means they know at all times, how many people there are on board, or on shore.

At night, when the commissioners sent on board the ship return with their retinue to Nagasaki, the cabin is seal'd up in their presence, and all the Dutchmen accurately counted over, to see that there be none wanting, which would occasion a very great confusion. During my stay in Japan it happen'd, that a common sailor unfortunately drown'd himself in the night, no body perceiving his falling down into the water. At the review made the next morning (for it is constantly made every morning and night) the fellow was miss'd. This unlucky accident suddenly stopt all proceedings, and the fear, lest it should be a Roman Catholick Priest, who made his escape into the country, occasion'd such a consternation among the Japanese, that all the officers ran about scratching their heads, and behaving themselves as if they had lost their senses, and some of the soldiers in the guard-ships were already preparing to rip open their bellies, before superior orders could compel them to answer for their carelessness and neglect of their duty. In this state things continu'd, till at last the unhappy fellow's body being taken up from the bottom of the sea, put an end to their fears and farther enquiries.

*Their Proceedings on board in the Night-time.*

At all other times, that for lading and unlading our ships excepted, the water gates are shut. By this means all communication is cut off between those that stay on board, and those that remain on shore, both being equally confin'd within proper bounds. The ships whole cargo having been after this manner brought over into the warehouses, the goods lie there till they are pleas'd, in two or three days of sale, which they call Cambangs, to sell them; what remains unsold, is carried back to the warehouses, and kept there against the next years sale.

*Water-gates shut.*

The following goods, are imported by us: Raw silk from China, Tunquin, Bengale, and Persia; all sorts of

*Goods imported by us.*

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silk, woollen and other stuffs from the abovemention'd, and some other countries, (provided they be not wrought with gold or silver,) such as, Tassaceel from Bengale and the coasts of Cormandel; large white Pelangs roll'd up, white Gilangs, Armosins, Sumongis's, Florette-yarn; several sorts of half silk Indian Tsitsen, and course cotton stuffs without flowers, and not painted; white Gunis, Salempuri's and Paraceels; woollen cloth from Europe, besides some other silk and woollen stuffs, chiefly serges, and English serges; Tsiampan, or dywood, (or as we call it in Europe) brasilwood, buffle and deer hides, Ray skins, wax and buffle horns from Siam and Cambodia; Cordowans and tann'd hides from Persia, Bengale and other places, not from Spain and the Manhilhas, under pain of incurring their utmost displeasure, and meeting with hard usage from them; Pepper and Sugar in powder, and candied, from several parts of the East Indies; Cloves and Nutmegs from the Spice Islands, Amboina and Banda; (Cinnamon is at present not ask'd for) white Sandale from Timor; Camphire de Baros, gather'd in the Island Borneo and in Sumatra; quicksilver, Cinnabar and Saffron from Bengale; lead, salt-petre, borax and alum from Bengale and Siam; musk from Tunquin; gum benzoine from Atsijen; gum lacca from Siam; Rosmal, or storax liquida, and Catechu, commonly call'd Terra Japonica, from Mochau in the happy Arabia; The root of Futsjuk, or Costus Amara, from Suratte and Siam; corals, amber, right antimony (which they make use of to colour their china ware,) and looking glasses from Europe (the looking glasses they break to make spy glasses, magnifying glasses and spectacles out of them.) Some other things of less note, as Masang de Vaca, is a medicinal stone taken out of the gall bladder of cows in Mosanbek; Snake wood; Atsiaer from Bambous; Mangos and other unripe East India fruits pickel'd with turkish pepper, garlick and vinegar; black lead and red pencils to write withal; sublimate mercury (but no calomel); fine files, needles, spectacles, large drinking glasses of the finest sort, counterfeit corals, strange birds,

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and other foreign curiosities both natural and artificial. Some of these are often sold in private by sailors and private persons, without being produc'd upon the Cam-bang, and in this case the Dutch make no scruple to get so much for them beyond their real value, as possibly they can.

Of all the imported goods, raw silk is the best lik'd, tho' it yields the least profit of any, for which reason the Portuguese call'd the sale of this commodity, *Pancado*, which name hath been in a manner naturaliz'd in the country, and is still in use among the natives. All sorts of stuffs and cloth yield a considerable and sure profit, and should there be never so much imported, the consumption in so populous a country would be still greater. Tsiampán, or Brasilwood, and hides, are also to be dispos'd of to very good advantage. The most profitable commodities are Sugar, Catechu, Rosmal, or Storax liquida, Patsju, Camphire of Borneo (which they covet above all other sorts of Camphire,) looking glasses, and several other things of this kind, but only, when they have occasion for them, and when the Chinese have imported them in small quantities: Corals and amber are two of the most valuable commodities in these Eastern parts of the world, but Japan hath been so thoroughly provided by smugglers, that at present there is scarce fifty per cent to be got upon them, whereas formerly we could sell them ten, nay an hundred times dearer. The price of these things, and of all natural and artificial curiosities, varies very much according to the number and disposition of the buyers, who may be sure to get cent per cent clear profit by them, at what price soever they buy them. Formerly, when as yet we enjoy'd a full liberty in our trade and commerce, we sent seldom less than seven ships a year laden with the goods above-mention'd. At present we never send above three, or four, one whereof goes first to Siam, to make up part of her cargo with the commodities of that country. What remains unsold is laid up in our Ware-houses against the next year's sale.

*Most  
profitable  
commodities.*

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*The Dutch  
Trade in  
Japan con-  
sider'd in its  
several  
Periods.*

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The state of our trade and commerce in this country, since our first arrival, hath been subject to various changes and fatalities, with regard to the commodities, which were from time to time forbid to be imported, or exported, by us, to the gradual restriction of our liberties and privileges, to the lessening of our profits, and the manner we were treated with, by the natives. Since our first establishment, I find four remarkable periods, which I proceed now to consider singly, in order to give the reader a true and compleat account, of this considerable branch of the Dutch trade in the East-Indies.

*Its first  
Period.*

The first period takes in upwards of thirty years, from our first settlement in the town and Island Firando, and the privilege of a free trade and commerce, which was soon after (in the year 1611) granted us by the Emperor, till the year 1641, when we receiv'd orders from the Emperor to remove our factory to Nagasaki. The trade of the Castilians and Portuguese, who had a large and flourishing settlement at Nagasaki, was then in its greatest lustre, and they had one considerable advantage over us, in that they could furnish Japan with raw silk, and silk-stuffs, a commodity whereof there then was, and still is a vast consumption in this populous Empire. We had not then as yet any settled establishment in China, and the neighbouring kingdoms, where the best and finest silk is produced. The Empire of China itself, being as yet govern'd by its natural Monarch, before the late Tartarian Conquest, was shut up and kept from all commerce with foreign nations. The Chinese forbid to go out of the country, and to export any of its native commodities, could furnish us but with a small quantity of silk, and even that too they were forc'd to smuggle, nor durst we go to fetch it upon their own coasts. The Portuguese on the contrary, having a settlement at Macao, a small Island upon the coasts of China, which Empire it still belongs to, had more frequent opportunities to procure this valuable, and then much more profitable commodity. We had besides no commerce with Tonquin, till about the year 1637, nor

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any settled establishments in the kingdoms of Bengale and Persia. But when fortune and our good conduct, had once open'd us a way into these silk-rich countries, and after we had once made firm settlements there, we could then furnish the Japanese with that and other commodities, coveted by them, full as well as the Portuguese and Spaniards. We then as yet sold our silk and other goods free and without restraint to the best bidder, and exported yearly a sum of 60, more or less, tuns of gold, (according to the Dutch way of counting, that is, 600000 of their gilders, or upwards of 500000 pound sterling. This brought in vast profits to the company, even altho' some of the goods imported by us did not at that time yield near so much profit, as they now do, and altho' the navigation itself was then much more dangerous and subject to more frequent wrecks and losses, for as much as we did not direct our course along the secure coasts of China, then as yet not fully known, but across the dangerous and fatal seas about Formosa, and the neighbouring Islands. Our main Capital at that time consisted in silver, whereof we exported every year at least 1200 to 1400 chests, or 1400000 Thails, which makes a sum of 4900000 Florins, (or about 450000 l. sterling.) Sometimes our profits were still more considerable, and amounted to six millions. This was the first and golden age of our trade in this country, during which we enjoy'd full liberty to dispose of our goods to the best advantage, and this by virtue of a privilege granted us, under the great Imperial red seal in the year 1611, by the then reigning Emperor Ijeas, otherwise call'd Ongoschio, and after his death Gongin-sama. This privilege, (which is inserted in the last chapter of this book, and grav'd in Fig. 86) by which, leave was granted us freely, and without disturbance, to import and sell our goods, when, and in what parts of the Empire we pleas'd, was afterwards in 1617 renew'd at our own desire, by his son and successor Fidetada, who was after his death call'd Teitokujin, tho' in somewhat less advantageous terms and characters. And yet, tho' at that

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time every thing seem'd to succeed according to our best wishes, yet we had a great deal of care and trouble to undergo, many a vexatious difficulty to overcome, and many a hard and unreasonable demand either to prevent, or prudently and with good manners to decline. The Spaniards and Portuguese left no stone unturn'd to ruin us and our trade, to calumniate and blacken us at court, calling us Pyrates, rebels to their, the Spanish Government, invaders of the Indian Kingdoms, oppressors of our lawful sovereigns, and the like. We were reproach'd in most exasperated and blasphemous terms, that, like the Castilians, we did believe in Christ, and must needs be liable, upon that sole account, entirely to lose all favour at court. It must be own'd, that 'twas the fear of being expell'd this golden Ophir, as the Portuguese had already been, which necessitated us in 1638, to assist the Japanese in the Siege of Simabara, and the destruction of many thousand Christians, (whom despair and dread of torments forc'd to shut themselves up in that place) and since to leave off praying and singing of Psalms in publick, to forbear all outward marks of christianity, lastly, in 1641, after the Christian religion was almost totally extirpated in Japan, and the Castilians and Portuguese expell'd the country, to exchange our factory and new-built storehouses at Firando, against the Island Desima, in the harbour of Nagasaki, and with the loss of our liberty, and the freedom we hitherto enjoy'd under an indulgent protector, to confine our selves under the narrow inspection of the numerous keepers of this prison.

*Reasons of our  
removal and  
confinement at  
Desima.*

Many reasons contributed to make us suspected and hated at court, and occasion'd at last the fatal change we underwent at this time, but the profession we make of the Christian religion, was one of the chief, the whole court being exasperated against it to the highest degree, as a publick nuisance, and the only cause of the ruin and destruction of so many thousands of the Emperor's subjects, and perhaps, would it not have been possible for us to maintain our selves in the country and the possession

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of our trade, had we not made it our business to give the court convincing proofs, that we were Christians indeed, but quite of another sect, and profess'd enemies of the Romish Priests, whose dangerous conspiracies against the Emperor and the Empire we had discover'd our selves. This, with the deference and readiness we shew'd in assisting the Japanese at the siege of Simabara, sav'd us so far, that we were suffer'd to stay in the country, and to continue our trade, tho' under so strict a guard, and so narrow an inspection, that ever since there hath been scarce any opportunity left us to converse with the natives. As things now stand, the main endeavour of the Japanese Government is, to keep us ignorant of what passes in the country, and at court, and to prevent any attempt we could make, to bring over the natives to the faith of our Saviour, which might probably occasion new troubles and disturbances in the Empire. They are so much the more upon their guard, because, taking it for granted, that the Spaniards and Portuguese would miss no opportunities to revenge the affront and insulting usage they had met with, they apprehend, that in order to bring this about they might one time or other combine with the Dutch. We happen'd just at that time to build a new Warehouse at Firando, which greatly encreas'd the jealousy and suspicion the Japanese had already conceiv'd of us, and contributed not a little to forward our removal from thence to Nagasaki; for it was, contrary to the custom of the country, built too high, and all of stone, so that it look'd more like a Castle than a warehouse. It had besides, which made the case still worse, the year of our blessed Saviour's nativity engrav'd on a stone in the front. I was told privately by a Japanese of good credit, that as the Dutch were unlading one of their ships, and bringing the goods on shore, to lay them up in the new built warehouses, it happen'd that the bottom of a large box getting loose there came out, instead of merchant's goods, a brass mortar. How much there is to be depended upon the truth of this story I will not take upon me to deter-



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mine: How be it, thus much is true, that soon after we receiv'd orders suddenly, and under pain of death, to demolish our new built warehouse, and to exchange our residence and the liberty we enjoy'd at Firando against the imprisonment of Desima, which put an end to the first and golden period of our trade and commerce in this country. Brasman, alias Jensejmon, our chief Interpreter, a man of fourscore and ten years of age, who had been already at that time in the company's service, assur'd me, that the proud and haughty conduct of Monsieur Caron, then director of our trade in Japan, had not been the least cause of this sudden change. He said, that the Japanese Government could not endure any pride and haughtiness in merchants, whom the whole nation looks upon as the fourth and meanest degree of mankind. The chief judge of Miaco, who at that time had the direction of foreign affairs, found himself so highly offended by Mr. Caron's proud behaviour, that he would not admit him to an audience at Miaco, nor receive the company's presents, and when afterwards that opportunity offer'd of our aforesaid new built warehouse, he gladly seiz'd it, and greatly aggravating the thing, he represented to the Emperor the base intentions of the Dutch so strongly, that he obtain'd orders for the demolition of the said warehouse, and soon after for our removal. This Mr. Caron is the very same, who publish'd a short account of Japan, which was first written in High Dutch, and afterwards translated into several other languages. He first serv'd as cook's-mate on board a Dutch East-India Man. His happy genius, and ready apprehension, brought him to the pen, and by degrees he rais'd himself to be director of our trade in Japan, in which employment he was continu'd for several years. Afterwards, having been disappointed in his hopes of obtaining one of the chief places at Batavia, which he expected should be given him, he went over to offer his service to the Portuguese and French, but stranded and perish'd in sight of the walls of Lisbon, before he could put his designs, doubtless

*Account of  
Mons. Caron.*

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disadvantageous enough to the company he formerly serv'd, in execution. I cannot forbear taking notice in this place of an aspersion which hath been falsly thrown upon the Dutch by some Authors, viz. That having been ask'd by the Japanese Government, whether they were Christians? they answer'd, No, not Christians, but Dutchmen. This I particularly and with great Impartiality enquir'd into, but could not meet with any thing of this nature in the Journals, and other writings belonging to our factory at Nagasaki, which have been kept and preserv'd ever since our first arrival in this country. But besides, our above-mention'd chief Interpreter, who certainly, had there been any such thing, had no reason to conceal the truth, frequently assur'd me to the contrary, and told me, in answer to the like questions, that they constantly, and very much to their own disadvantage, profess'd themselves to be Christians, but not addicted to the sect of the Portuguese Priests. What probably gave birth to this rumour, was the answer of one Michael Sandvoort, a Dutchman, who being stranded upon the coasts of Japan, settled afterwards, with a countryman of his, at Nagasaki, amongst the natives and independant of the Dutch. Upon the establishment of the Japanese Inquisition, this man being ask'd, whether or no he was a christian, he answer'd, to save his and his companion's life, what Christians, Christians, we are Dutchmen; which confession the Inquisitors were then seemingly satisfy'd with.

I come now to the second period of our trade in this country, which must be dated from the time we left Firando, and remov'd to Nagasaki. We had no sooner enter'd the harbour, but they secur'd us forthwith in the Island Desima, and depriv'd us at once of all the liberties and privileges we had till then enjoy'd. Surrounded with numerous guards and watches, both within and without the Island, we were denied all manner of conversation with the natives, those only excepted who were in our service, and who oblig'd themselves by a solemn and

*Second Period  
of the Dutch  
Trade.*

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dreadful oath, sign'd with their own blood, never to enter into any familiarity with us, nor to communicate any thing to us about the state and affairs of the country. Our ships, as soon as they dropt anchor in the harbour, were by them taken in possession, guard-ships put on every side, the gun-powder, balls, swords, and cutlashes, and all other arms brought on shore, and kept in safe custody till our departure. Even the heaviest guns, and the rudder itself was then taken out, and brought on shore, but now they have left off giving themselves so great and withal so needless a trouble. A review was made of all the people on board, according to the list given them, and an exact memorandum taken of every one's age, name and business. Those that were to go ashore, either in their own or the company's business, were narrowly search'd, their swords and firearms, as also such of their goods as might be dispos'd of, taken into custody by the Ottona; and tho' the place, where ships ride at anchor, is not above 300 paces distant from Desima, yet nobody was permitted to go ashore, or to return on board, without taking a passport from the proper officers. Our ships were unladen and the cargoes brought ashore by their own people, and lock'd up in our warehouses under their seals. In short we were then treated, and have been ever since, like traitors and profess'd enemies to the country. However this sudden and fatal change of our affairs, and the good opportunity notwithstanding, which the Japanese then had at once to reduce our privileges and profits to as narrow a compass as ever they pleas'd, yet as the populous town of Nagasaki, and its government, lately depriv'd of the advantageous trade with the Portuguese, could not well subsist without a commerce with foreigners, so we continued for some time to send no less than six or seven ships a year thither, and to dispose of our Cargoes to very good advantage. That very year 1641, so remarkable for the fatal turn it gave to our affairs, was one of the most profitable we ever had, for we dispos'd of our goods to the value of eighty tons of gold, or 8000000 Florins

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(above 700000 l. sterling) and exported no less than 1400 chests of silver. Sometime after we petition'd the court for leave to take, as we had done formerly, copper in exchange and part of payment for our foreign commodities, the exportation of this metal having been forbid ever since 1637. The court willingly granted what we petition'd for, but in lieu of it we were forbid for the future to export any silver, which order it was our interest gladly to comply with; for when we were paid in silver, we could not get above 4 per cent upon it, whereas copper yields a profit of 90 to 95 per cent, chiefly at Suratta, where we send about 6000 chests a year.

Thus, the many troubles and hardships we were forc'd to undergo, and the unreasonable demands laid upon us at several times, were at least made good in some measure by the considerable profit, as well upon the goods we imported, as upon those we exported, till about thirty years after our removal to Nagasaki, in the year 1672, we fell of a sudden and unawares into the third period of our commerce in this Country. For having had the misfortune to fall under the displeasure of Inaba Mino, Prime Minister, and a great favourite of the then reigning peaceable Emperor Dajjojin, (who with Uto, another of the counsellors of state, and likewise in great favour with the Emperor, govern'd the whole Empire) the golden fleece, we had yearly fetch'd from this Colchis, was chang'd into a very ordinary one, and our trade reduc'd to low and miserable terms. It will not be improper to trace this misfortune from its early origins, were it but to give an instance of the revengfulness of this nation. Mino, otherwise with the additional title, which is usually given to great men at court, Minosama, one of the prime ministers, to whom the Emperor himself fancied to have no small obligation, and who, besides the share he had in the Government of the Empire in general, was entrusted with the direction of foreign affairs in particular, thought, as the main maxim these courtiers aim at, is to please their Sovereign, that it would be highly agreeable to the

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of the Dutch  
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Emperor, to present the temple, where his Imperial ancestors were buried, with a great European Lamp, such as are commonly hung up in our churches, such another having been presented by the Dutch, when they were at Firando, to one of his Predecessors, by whom it was very graciously receiv'd. It must be observ'd that it was look'd upon by the Emperor, as it is in general by the whole nation, as an essential part of piety and religion, to observe the filial duty towards their ancestors and deceas'd Parents, by cultivating their memory, and visiting the temples or monuments erected to them. The Dutch upon this were desir'd, with all possible speed, to get such a lamp sent over from Europe, which was done accordingly: but it unluckily happen'd, thro' the imprudence and inadvertency of the then Governors of Nagasaki, to whom it belongs to chuse and determine what presents are to be made to the court, that this lamp, instead of being given to Mino, for whom it was intended, was put amongst the presents, which were to be made that year to the Emperor himself, not without hopes thereby to ingratiate themselves into his favour. This happen'd in 1666. Mino, disappointed in his expectation, thought himself offended to the highest degree, and from that moment took such a hatred to the whole Dutch nation, as without a fatal and sufficient revenge he knew would be pursued, according to the maxims of the natives, even after his death, by his descendants and relations. The Japanese in general, when once they throw a hatred on a person, know how to conceal it for a long while, till a favourable opportunity offers to take revenge for the insults and affronts they have, or fancy to have receiv'd. In like manner Mino watch'd his opportunity to put the revenge, he meditated to take of us, in execution, and it offer'd no sooner, but he gladly embrac'd it, and chastis'd us most severely. For having obtain'd the Government of Nagasaki for Usjingomi Tsusejemon, one of his near relations, this new Governor, after he came to take possession of it in 1672, (Mr. Camphuysen, who was afterwards rais'd to the eminent

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post of Governor General of the Dutch East-India Company at Batavia, being then director of our trade in Japan) he reduced our trade and commerce to the following deplorable condition. He demanded samples and patterns of all the goods we imported for sale, in order to shew them to persons, who had some knowledge of their goodness and value, to be by them tax'd and estimated. Meanwhile the merchants resorted to his palace, there to view the goods, and having resolv'd what goods they intended to buy, and in what quantity, the Governor, without permitting us to be present, agreed with them and sold them himself. The agreement being made, as may be easily imagin'd, for a price far below what we usually sold them at, he acquainted us with it, indulging us however so far, as to give us the choice, whether we would part with the goods for the price he had set upon them, or else export them again. By this unheard of proceeding, and unreasonable taxation, the very foundation of the privileges graciously granted us by the late illustrious Emperors Gongen, and Teitokuni, was ruin'd and subverted at once, and the golden plaister tore off, which we had hitherto laid on, to ease the pain of so many hardships and injustices, we had been obliged, ever since the first castrophe of our fortune, patiently to suffer. The price set upon our commodities, after this manner, was reduc'd every year, and we were necessitated rather to part with them for a small profit, than to export them with loss. They oblig'd us into the bargain, to take in payment for our goods the Cobang, (which we had hitherto taken for 59 or 60 Maas, and which is current among the natives only for 54 to 59) for 68, what was got by this way of dealing, as also the overplus of the prices set upon the goods, was by them call'd Aidagin, that is, the Middle-money, and assign'd for the use and common benefit of the town of Nagasaki. In this condition it would have been impossible for us to stay in the country, and the continuation of this proceeding would infallibly have forc'd us to leave our trade there. We resolv'd therefore to try,

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what ways and means we could, to restore our commerce to the condition it had been in before. Nothing could be thought of, that was like to have a better effect, than to represent our grievances, in an humble petition, to the Emperor, as beyond doubt ignorant of this notorious breach of the sacred privileges, granted us by the Emperors his predecessors. This petition was writ accordingly, in due form, and in Chinese characters, and by order of the Director-general at Batavia, deliver'd to the Governors of Nagasaki. For nothing can be presented by foreigners to the Emperor, if it hath not been first put into the hands of the Governors of this place. After three years waiting, we at last obtain'd a favourable answer from court, containing in substance, that our trade should be restor'd upon the same foot, it had been before by virtue of our privileges. The consequence of an order at first view so favourable for our commerce was in fact more fatal to it, than any we had as yet receiv'd, and brought it from the third to the last and iron period, wherein it continu'd ever since.

*Gains of the  
Japanese during  
the third  
Period of our  
Trade.*

The Governors of Nagasaki were exceedingly dissatisfy'd with this new order, not only, because it had not been obtain'd by their favour and intercession, purchas'd with large presents, but because they, and other Japanese managers of our trade, were by it depriv'd of considerable sums, which they got, by taxing and setting a price of their own making upon our commodities. Our Ottona once confess'd to me, that, for his own share, he lost by this order a yearly profit of 3600 Thails. Minosama having not yet forgot the above-mention'd vexatious disappointment, did not lie quiet upon this occasion, and tho' he had been four years before, upon the demise of the Emperor his master, and the accession of Tsinajos to the throne, put out of his places, and consequently out of power to hurt us himself, yet he urg'd the restriction of our privileges at court, by his son in law, Kangosama, then one of the prime ministers and privy Councillor, and likewise prevail'd upon his nephew Gensejemon, Governor

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of Nagasaki, to do us what mischief he could. The latter in particular, and in conjunction with his colleagues, represented to the court, how prejudicial this renewal of our privileges was to the natives, and what vast profits it brought in to us foreigners. This they did with so much success, that as by virtue of this late order we had obtain'd leave to sell our goods freely, and to the best bidder, it was now resolv'd, that the said order should subsist in full force, and that we should have leave to import, what goods, and to what quantity we pleas'd, but that we should be so far restrain'd in the sale, as not to exceed the sum of 300000 Thails a year, and that the goods not dispos'd of should be laid up in our warehouses against the next year's sale. And thus the restor'd liberty prov'd more fatal to us, than the taxation itself was, which yet we thought so great and insufferable a hardship. For it was much more profitable for us to dispose of large cargoes with small gain, than of small cargoes with more profit. In the mean time, that it should not appear as if this fatal reduction had been resolv'd upon meerly to disoblige the Dutch nation, but rather by a political maxim, agreeable to the Emperor and advantageous to the Empire, the commerce of the Chinese and such Eastern Nations, as trade to Japan under their name, was likewise reduc'd to a yearly sum of 600000 Thails. The Emperor was so well pleas'd with the finding out of this expedient, whereby without prejudice to the liberty granted us by his late Imperial orders, our commerce was regulated, and our profit reduced low enough indeed, but not quite so low, as would have put us under a necessity of leaving the country (which the court was not a little apprehensive of): The Emperor, I say, was so well pleas'd with the finding out of this expedient, and the prudent conduct of the Governors of Nagasaki, that sometime after he conferr'd upon them the honourable and illustrious title of Cami.

*Fourth period  
of our trade.*

The Dutch had as yet no notice given them of this new regulation, when in Autumn 1685, their ships, very richly laden, arriv'd in the harbour. The joy of their

*State of our  
Trade in  
1685.*



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safe arrival was so much the greater, as anew they promis'd themselves mountains of gold, and were in no ill grounded hopes once more to see the first and happiest period of their commerce revive. But we had scarce begun to unlade them, and but just got the Cargo of one on shore, when to our unspeakable grief, new orders were sent from court to limit the liberty restored to us (and to the Chinese) to a certain determin'd sum, beyond which nothing should be disposed of; and to prevent smuggling, an exact account was to be taken of the whole cargo, the same narrowly to be examin'd into, and afterwards to be laid up in our warehouses under our own locks indeed, but with their seals put to them. Nor are we ever since allow'd the liberty of going into them to take care of our goods unless it be by their leave, and in their presence.

The yearly sum, to the value of which the Dutch are permitted to sell goods imported by them, and which is just half the sum allow'd to the Chinese, amounts in Dutch money to ten tons of gold, and a half, that is 1050000 gilders, (very near 100000 l. sterling,) and in Japanese money to 300 chests, or boxes of silver, each of 1000 Siumome, or Thails (which last word hath been introduc'd into Japan by the Dutch) which make up in all 300000 Siumome in silver, or 50000 Cobangs in gold. The highest value of the Cobang, as current in the country, is of sixty Momi, or Maas of silver, but the Japanese have so order'd it, as to make the Company take it for sixty eight, and yet be paid all in gold, and thus the company sells indeed for 300000 Thails of their goods a year, but in fact doth not receive beyond the value of 260000 Thails in real silver money. By this means the government of Nagasaki, hath found out a way, to make the Directors and other officers concern'd in carrying on the Dutch trade some amends for their trouble and hard usage, by assigning them some private profits, independant of those of the Company and by permitting them to dispose of their own private goods, which formerly they sold,

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in what quantity they pleas'd, to the value of 40000 Thails or 5888 Cobangs, which together with the above mention'd, 260000 Thails make up the yearly sum, as it hath been limited by the last Imperial orders. It is not in the Company's power to alter this regulation, because the

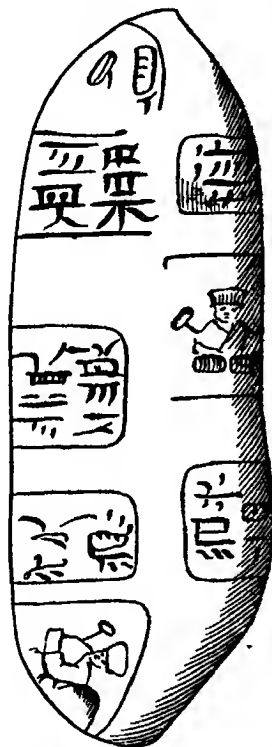


FIG. 81. A large lump of silver, with several impressions, as amongst others, that of Daikoku, or the God of riches with his hammer, tun and bag. These are not reduced to any certain standard, but are taken by the weight.

Japanese Government hath thought fit so to order it, nor can they give to their officers any disturbance, or make any inhibition to prevent their disposing of their private goods. These 40000 Thails are divided amongst the

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several officers concern'd in carrying on our trade in Japan, in the following manner. The Captain, as he is here call'd or chief director for the time being, and Ambassador to the Emperor's court, hath 10000 Thails, assign'd him, the new director, lately arrived to relieve him, 7000 Thails, his Deputy, or the second person after him, 6000 Thails, the Captains of the ship, merchants, clerks, and other people who came over on board the last ships, proportionably, as they happen to be in favour with the chief managers, and the Japanese Interpreters, to whom it belongs jointly to divide the said sum, and to take care that there be nothing sold beyond what hath been assign'd to every one.

*Director of the  
Dutch trade.*

The Reader is desir'd here to observe, that the Company keeps constantly a Director, or as he is call'd by the Japanese, Captain of the Dutch, who hath the command of all the people of our factory, with the inspection and care of our trade. The same person is to be at the head of the embassy, which is sent to court once every year. He must, according to the custom of the country, be reliev'd after the year is expir'd. The ships bring over from Batavia his Successor, along with a deputy, some few merchants and clerks, who are to assist him during the time of the sale. When the sale is over, and the ships ready to set sail, he goes on board in order to his return to Batavia, and leaves the place to his Successor, who is reliev'd the next year, by another in the same manner.

*Sale of our  
goods.*

The sale of our goods is perform'd in the following manner. The day of the Combang, (as they call our sale) which must be determin'd by the court, drawing near, a list of all the goods is hung up at the gates without our Island, written in very large characters, that every body may read it at a due distance. Mean while the government signifies to the several Ottona's of the town, and these to the merchants, who are come thither from divers parts of the Empire, and lodge within their district, what duty there will be laid per Cent (for the benefit of the

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Inhabitants of Nagasaki) upon several of our goods, in order to enable them to resolve accordingly, what price they can well afford to buy them at. A fine trick indeed, whereby they tax our goods indirectly, and ridicule us into the bargain with the restoring of our liberty and privileges. For, say they, and so it is in fact, when we tax'd your goods, you came with no less than seven ships, and dispos'd of great cargoes; now you can send but three or four ships, and sell but a few goods; had it not been better for you, to remain as you were, than by applying for a renewal of your privileges to make your condition the worse. The day before the Combang papers are put up at all the gates of the streets, to invite the merchants to make their appearance the next morning at Desima, where for their farther information, they find before every warehouse a list of the goods laid up therein. As the direction of our trade is entirely in the hands of the government of Nagasaki, so particularly the Combang cannot be held, but in presence of two stewards of the Governors, in quality of their deputies, authoriz'd by them to assist at it. The chief officers of our Island must likewise be present. The first Interpreter presides, and directs every thing, whilst our own triumvirs, I mean the two directors, the old and new, and the deputy director have little or nothing to say. All persons, who must be present at the sale, having met together, our directors order a pattern of all our merchantable goods to be expos'd to view, and then give a signal with a Gum Gum (a sort of a flat bell not unlike a Bason) for the merchants to come in. The house, where the sale is kept, is a very neat building, built at the company's expence, and is then by removing the shutters laid open towards the street for people to look in. There is a small gallery round it, and it is divided within into several partitions, very commodiously contriv'd for this act. The sale itself is perform'd in the following manner. Only one sort of goods is put up at a time. Those who have a mind to buy them, give in some tickets each, sign'd by sham

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names, and signifying how many Quan, Me, Momi, Burin, Me, and Futz they intend to give for a piece, or a Catti of the goods which have been put up, all the whole sale goods being sold to that quantity. I took notice, that every merchant gives in several tickets. This is done in order to see how matters are like to go, and to keep to a less price, in case he repents of the greater, for which same purpose they are sign'd only by sham names: And because of the great number and sub-division of the small money, it seldom happens that two tickets exactly agree with one another. After all the bidders have given in their tickets, our directors proceed to open them, and to separate the greater from the smaller. They are then deliver'd to the presiding chief Interpreter, who reads them aloud one after another, beginning with the highest. They ask after the bidder three times, and if there is no answer made, he lays that ticket aside, and takes the next to it. So he goes on, taking always a less, till the bidder cries out, Here I am, and then draws near to sign the note, and to put his true name to it with black ink, which the Japanese for the like purposes always carry about them. The goods put up being sold, they proceed to others, which they sell in the same manner, and so they go on, till the sum determin'd by the Emperor hath been rais'd, which is commonly done in two or three, seldom in four, Combangs, or days of sale. The day after each Combang the goods are deliver'd to the buyer, and carried off from our Island. A company of merchants of the five Imperial cities have, by imperial letters patents, obtain'd the monopoly for buying and selling of raw silks. This commodity is sold first, to their great advantage and our no small prejudice, and they would fain oblige us to make up at least one third of our cargoes with raw silk. The Quanmotz, duty or custom laid upon goods, is but little us'd in Japan. It hath been introduc'd at Nagasaki, meerly with an intent to take off part of the vast profits, which foreigners got upon their commodities, and to assign them for the use and maintenance of the poorer Inhabitants

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of this town. It was formerly moderate enough, but the late taxation, which hath been so very beneficial to the Governors and other Magistrates of the town, having been taken off, the Governors have thought fit to raise it, on purpose to engage the Japanese merchants to buy our goods at a less rate, in proportion to the duty laid upon them. This *Quanmotz*, when levied, is call'd by the Japanese *Koosen*, or *Kosen Gin*, a reward, or money to reward one's trouble. In the distribution they call it *Fannagin*, or *Flower-money*, to signify, that it flowers out of the foreign trade for the maintenance and advantage of the poorer Inhabitants of *Nagasaki*. It is distributed among them in proportion to the trouble they must be at, on account of the publick offices they must serve by turns, which differ according to the situation of the streets they live in, as also to make them some amends for many other troubles and hardships they have reason to complain of, the rather since the barrenness of the country about *Nagasaki*, and many other disadvantages occasion'd by the foreign commerce, might otherwise induce them to run away from thence to some other parts of the Empire, where they might live at a less charge and with more ease. They commonly receive in this distribution from three to fifteen *Thails* a-piece. The duty it self laid upon the goods belonging to the company is fifteen *Thails* per cent, which upon the whole sum of 300000 *Thails* produces 45000 *Thails* duty. The goods belonging to private persons, which are commonly sold at the end of the *Combang*, pay much more, and no less than 65 per cent for all stuffs and goods sold by pieces, which upon 20000 *Thails* brings in 13000 *Thails* custom. Goods sold by the weight pay a duty of 70 *Thails* per cent, which upon 20000 *Thails* makes 14000 duty. The reason they give for this great difference in the duty laid upon the company's, and upon private goods, is because private goods are brought over on board the company's ships, at their risk and expence, and consequently deserve less profit. The Chinese for the like reason, that is,

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because they are not at the expence of such long and hazardous voyages as the Dutch, but nearer at hand, pay a duty of 60 per cent for all their goods, which upon the 600000 Thails, to the value of which they are permitted to sell every year, brings in a sum of 360000 Thails duty. If to this be added the yearly rents for our houses and factory, which is 5580 Thails, and that of the Chinese factory, which is 16000 Thails a year, it makes up, in all, a sum of 453580 Thails, which the foreign commerce produces a year to the Magistrates and Inhabitants of Nagasaki.

*Profits upon  
the Dutch  
Goods.*

As to the profits, the Company gets upon the commodities imported by us, it differs very much and varies every year, the same goods being not constantly sold to an equal quantity, nor at the same rate. The whole depends upon the price each sort of goods hath at Miaco, and this is commonly regulated by the consumption, and want, there is of them in the country. The profits our goods produce, may be computed to amount, one year with another, to 60 per cent, tho' if all the charges and expences of our sale be taken into consideration, we cannot well get above 40 or 45 per cent clear gain, and thus the goods we sell in Japan to the value of ten tons of gold and a half, or 1050000 Guilders, yield no more than four tons, or four and a half, that is, 400000, or 450000 Guilders clear profit. A profit indeed very inconsiderable for so great a Company, which must constantly keep at least 18000 men in pay, at the expence of upwards of 260000 Guilders (near 24000 l. sterling) a month, only in wages, besides the vast number of Ships, factories, and forts, they have to maintain and to look after, all over the East-Indies. Considering so small a profit, it would be scarce worth the company's while to continue this branch of our trade any longer, were it not that the goods we export from thence, and particularly the refin'd copper, yield much the same profit, so that the whole profit may be computed to amount to 80 or 90 per cent.

*Our Charges.* The charges and expences we must be at, are not the

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same every year. They are greater, if there is any thing wants building or repairing, or if there be more presents to be made, or if any thing extraordinary happens. For the satisfaction of the Reader, I will here set down the expences of two years, as they stood in the last and fourth

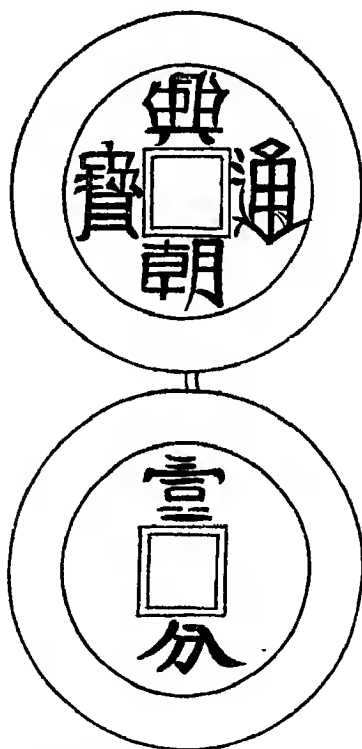


FIG. 82. Both sides of a double Senni. These Senni's and double Senni's have a square hole in the middle, for the conveniency of tying them to strings.

period of our commerce, to wit, in 1686. Mr. Licentiate Cleyer being then Director, and the expences much higher than usual, and in 1688, when Mr. Butenheimb was Director, and the expences so small, as could possibly be expected.



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The Expences of 1686		of 1688.	
For Victuals,	Gilders. 23580	Gilders	13166
Boarding	— 9791	—	6828
Extraordinary Expences	14097	—	4993
Charges of the Ships	10986	—	7589
Presents	— 107086	—	100789
Interests and monthly wages paid off	— 8092	—	7318
Hire for Desima and our warehouses	— 19530	—	19530
Summa Gilders		193162	160213

*Prices of  
several Goods  
in Japan.*

As to the price and profit of every sort of goods in particular, I think it doth not become me accurately to specify the same, nor perhaps would it be agreeable to the Reader. However to give him some satisfaction, I will here set down the current price of foreign commodities at Miaco for the year 1692, as it hath been communicated to me.

Chinese silk, Cabessa, or the best, the Pickel, or 125 lb. Dutch for 665 Siumome, or Thails, Dito Bariga, or middle sort, á 638 Thails.

Silk of Bengale, Cabessa, or the best, á 530 Thails, a pickel. Ditto Bariga, á 406 Thails.

Tunquineese Silk	Thails 440	the Pickel,	or 125 lb.
Florette Yarn	240	—	—
Cinnabar	— 600	—	—
Cloves	— 223	—	—
Pepper	— 23	—	—
Sugar Candy	21	—	—
Powder'd Sugar	— 14	—	—

Camphire of Baros, a Katti, or 1 pound and a qr. á 33 Siumome, or Thails.

Putsiuk, or Costus Arabica, á 10 Thails a Catti.

Great, white, roll'd Chinese Pelangs, 14 Thails a piece.

Armosins, á 7 Thails, 4 Maas, the piece.

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Tafaceels from Cormandel, the best at 6 Thails, 8 Maas a piece, the courser sort at 6 Thails.

Tafaceels from Bengale, at 4 Thails, 3 Maas.

Common white simple Gilangs, at 4, 8, 4, a piece.

Sumongis from Tunquin, at 3. 3.

White Gunis Linnen, a 7 Thails.

Salempuris, common bleach'd, at 3, 1.

Paraceels, common bleach'd, at 1, 5, 3.

Before I close this subject, and proceed to send our four ships, with the profits and fresh cargoes on their return to Batavia, it may not be amiss to say something of the profits which the goods belonging to private persons bring in, and in particular, what the three chief Directors of our trade can get by their places. The goods belonging to private persons being brought over and sold without any expence to the owner, produce all clear gain, which the great duty laid upon them notwithstanding, is no ways inferior to that of the Company, tho' they pay but a small duty. The two chief Directors (who pursuant to order from court) cannot hold their office longer than three years, and ~~even~~ that not successively, being oblig'd, after they have serv'd one year, to return, with the homeward bound ships, to Batavia, from whence they are sent back again, either by the next ships, or two years after, have the greatest share of it, for they are permitted to sell and dispose of their own goods, upon their arrival to the value of 7000 Thails, and in their own directorship, when they are going to return to Batavia, to the value of 10000 Thails, consequently for 17000 Thails in one year. The deputy Director for his share can sell for 12000 Thails of his goods. If the Directors stand upon good terms with the chief Interpreter, and have found ways and means to secure his favour, by making him large presents de alienis, he can contrive things so, that some of their goods be put up and sold upon the first or second Combang, amongst the Company's goods, and will consequently, because of the small duty, produce at least 65 to 70 per cent profit. This too may be done without any prejudice

*Profits upon  
the Goods of  
private  
Persons.*

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to the Company, for in casting up the sums paid in for our goods, in order to make up the 300000 Thails, these articles are slipt over. If they have any goods beyond the sum, they are legally entitled to, chiefly red corals, amber, and the like, it is an easy matter to dispose of them in private, by the assistance of the officers of our Island, who generally will take them off their hands themselves. The Ottona himself is very often concern'd in such bargains, they being very advantageous. Formerly we could sell them, by a deputy, to the foreigners, who at the time of our Combangs came over to our Island, and that way was far the more profitable for us. But one of our Directors, in 1686, play'd his cards so aukwardly, that ten Japanese were beheaded for smuggling, and he himself banish'd the country for ever. The residing Director who goes also as Ambassador to the Emperor's court, hath besides another very considerable advantage, in that such presents, as at the governors of Nagasaki desire should be made to the Emperor, but are not to be found in the Company's warehouses, and should therefore be bought from the Chinese, can be furnish'd by him out of his own stock, if it so happens that he hath them, in which case he takes all the profit to himself, without doing any prejudice to the company. Nay they might possibly go still farther in pursuit of their own private advantages, were it not, that they endeavour to pass for men of conscience and honour, or at least aim to appear fearful, lest they should be thought too notoriously to injure both the confidence and interest of their masters. I do not pretend hereby to charge them with any indirect practices, as to the annual expences, though perhaps even these are sometimes run up to an unnecessary height: Nor is it in the least my intention to detract from the reputation, and character of probity, of so many worthy Gentlemen, who have fill'd this station with honour, and discharg'd their duty with the utmost faithfulness to their masters. However, to support what I have here asserted, and to shew, that if the Directors had not the common interest of the

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Company more at heart than their own private advantages, they could enrich themselves by defrauding their principals, I cannot forbear mentioning one instance. The instructions from the government of Batavia, with regard to the refin'd copper, are not to buy it for less than twelve Thails, or twelve and a half, a Pickel. This they do, to keep the refiners in good humour, and not to discourage them, by allowing them too inconsiderable a profit. Nevertheless the Interpreters may sometimes get it for a Maas cheaper, which upon 12000 Pickels, the quantity commonly bought, makes a Sum of 600 Thails, which they may, if they please, put in their pockets, because it is contrary to their instructions in their account to charge the copper for so much less. Now, whether or no they actually do this, I will not take upon me to assert. Thus much I can say, without exaggeration, that the Directorship of the Dutch trade in Japan, is a place, which the possessor would not easily part with for 30000 Guilders (about 3000 l. sterling). 'Tis true, it would be a great disadvantage to the Director, and considerably lessen his profits, if he hath not a good cash in hand to provide himself, before his departure, with a sufficient quantity of goods, but must take them upon credit, and upon his return share the profits with his creditors. For besides, he must not presume to leave Batavia, much less to return thither, without valuable considerations to his benefactors, unless he intends to be excus'd for the future the honour of any such employment. The goods he brings back to Batavia are, Silk-gowns, which he receiv'd as presents from the Emperor and his Ministers, and whereof he makes presents again to his friends and patrons; victuals, china-ware, lacker'd, or japan'd things, and other manufactures of the country, which he can dispose of at Batavia at 50 per cent profit, and besides some Cobangs in gold. The Cobangs we took formerly at 54 Thails a piece, and could afterwards sell them upon the coasts of Cormandel at 28 per cent profit. But since we have been oblig'd to take them at a higher rate, they yield a much less, and in the

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main very inconsiderable profit. It is much more profitable for the Director, if he hath any left, to buy Ambergreese, or refin'd Copper, and to send the latter, if possible, on board the company's ships to Malacca, I say, if possible, because there are strict orders from the company against it.

*Cargoes of our  
homeward  
bound ships.*

But it is time at last, to send our ships on their return. To make up their cargoes, a good part of the 1050000 guilders. paid in for our commodities, is laid out in refin'd copper, of which we buy for 12000 to 20000 pickels a year, (a pickel is 125 l. dutch weight) all the refin'd Copper is cast in small cylindrical staffs about a span long, and near an inch thick. Every pickel is pack'd up in a small box made of firr, for the easier carriage. Every one of the three or four ships, we send hither, makes up part of her cargo with it. One of these ships makes the best of her way to Batavia. The others put in at Puli Thimon (an Island upon the coasts of Malacca) from whence they proceed on their voyage to Malacca, to be by our Governor there bound farther either for Bengale, or the coasts of Cormandel, or for Surate, or any other place, where they are like to dispose of their cargoes to good advantage. We buy likewise a smaller quantity of course copper, which is deliver'd to us cast in broad flattish round cakes, sometimes we take in some hundred Pickels, or chests of copper Casjes, or farthings, but not unless they be ask'd for at Tunquin, and other places. All the copper is sold to us by a company of united merchants, who by vertue of a privilege from the Emperor, have the sole refining and selling of it to foreigners, for which they are to pay to the Imperial chief Justice at Miaco, as Inspector, for the time being, of foreign affairs, 400 shuets of silver a year, by way of a present. To engage our interpreters to make a good bargain for us with the copper merchants, we allow them a reward of 600, or more, Thails a year, and they generally play their cards so well, as to receive a sum not inferior to this from the copper Company, by way of a gratuity. The other part of our Cargoes is

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made up by Japanese Camphire, from 6000 to 12000, and sometimes more, pounds a year, pack'd up in wooden barrels ; by some 100 bales of China ware, pack'd in straw ; by a box or two of Gold thread, of an hundred rolls the box, but not unless it be wanted ; by all sorts of japan'd

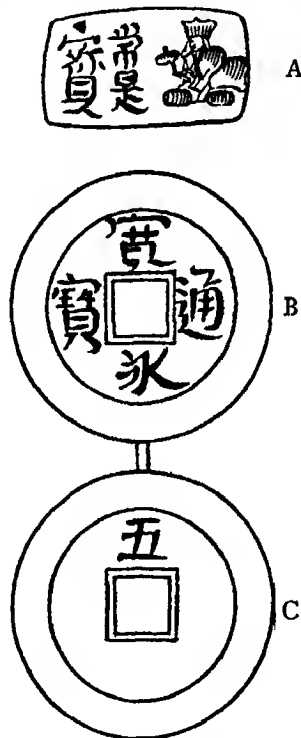


FIG. 83. A. An Ita or Schuit of silver. B. The upper side of a Senni or Putjos, a copper money, with the name of the Nengo, in which it was coined. C. The other side of a Senni.

cabinets, boxes, chests of drawers and the like workmanship, all of the very best, we can meet with ; by umbrello's, skreens, and several other manufactures of canes, wood, buffalo's, and other horns, hard skins of fishes, which they work with uncommon neatness and dexterity, stone, copper, gold and Sowaas, which is an artificial metal com-

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pos'd of copper, silver and gold, and esteem'd equal in value to silver, if not superior; by Rollangs; by paper made transparent with oyl and varnish; by paper painted and colour'd with false gold and silver for hanging of rooms; by rice, the finest of all. Asia; by Sacki, a strong liquor brew'd of rice; by Soje, a sort of pickel, fit to be eat at table with roasted meat; by pickel'd fruits pack'd up in barrils; by indented tobacco, Tea and marmelades; besides some thousands Cobangs of gold in specie.

*Proceedings  
upon their de-  
parture.*

Our ships cannot be laden, nor set sail from the harbour, till special leave hath been given, and the day of their departure determin'd by the court. When they are laden, all our private goods, and what else we have to bring on board, must be again narrowly search'd. For this purpose two of our landlords, two apprentices of the Interpreters, and two clerks, either of the Ottona, or of the treasury office, with some Kuli's or workmen, call about 2 or 3 days before the departure upon every one in his room, as well those, who stay at Desima, as those, who are to return, and have been lodg'd in our empty houses during the time of the sale. These people visit every corner, examine all our things piece by piece, taking an exact memorandum of what they find, then bind them together with straw ropes, and put their seals to them, along with a list of what the parcel contains for the information of the gate guard, who would else open them again. All contraband goods are seiz'd at this search. Such are for instance, whatever hath the figure of an Idol of the Country, of a Kuge, or an Ecclesiastical person of the Dairi's Court in his dress; all printed books and papers, looking glasses, or other metals with Japanese characters upon them, silver money; stuffs woven in the Country; but in particular arms, and whatever can be referr'd under that title, as the figure of a soldier, saddle, ship, or boat, armour, bow and arrows, swords and scimeters. Should any of these be found upon any Dutchman, the possessor would be at least banish'd the Country for life, and the Interpreters and servants appointed to take care of his

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affairs, and all other suspicious persons, would be put to the rack, till the seller and all his accomplices be discover'd, by whose blood only such a crime is to be expiated. Of this we had a late instance in the Imperial stewards own secretary, who having endeavour'd to send over some blades of a Scimeter to China, was executed for it, with his only son, an innocent child, not above eight years old. Upon my own departure, altho' my things, for good reasons, were visited but slightly, and over a bottle, yet they seiz'd upon an old Japanese razor, and a few small sticks ty'd to the babies, instead of sabres, because they just happen'd to see them.

All the gold belonging to private people must be exported openly, and before their leaving Desima shewn to the Commissioners, to see whether it pass'd thro' their hands, which they know by a mark, they stamp upon all Cobangs in the Exchequer-office. By this means they may find out, whether it hath not been got by smuggling. As to this however, they cannot be so very nice, because of the great hurry of other business to be dispatch'd upon our departure. All these several strict orders and regulations of the Japanese, have been made chiefly with an intent to prevent smuggling, a crime severely forbid by the Emperor, and indeed not without very good reason, for it not only makes the goods more common and cheaper, but by lessening the Kosen, or duty, proves very prejudicial to the town of Nagasaki, the inhabitants whereof must get a considerable part of their livelyhood upon the said duty. The penalty put upon this crime is death, without hopes of reprieve, but it extends only to the person convicted, and his accomplices, and not to their families, as the punishments of other crimes do. And yet the Japanese are so addicted to this crime, that, according to computation, no less than 300 persons have been executed in six or seven years time, only for smuggling with the Chinese, whose departing yonks they follow to the main Sea, and buy of them what goods they could not dispose of at their sale at Nagasaki. There are not many

*Orders about  
Smuggling.*



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Instances of people, that were executed for smuggling with the Dutch. During my stay in Japan, which was not above two years, upwards of fifty smugglers lost their lives, some whereof having been apprehended made away with themselves, others were publickly executed, and some privately in prison. No longer ago than 1691, two Japanese were executed upon our Island, for having smuggled from a Dutchman one pound of Camphire of Baros, which was found upon the buyer, just as he endeavour'd to carry it off from our Island. But I will first send our ships on their return, and then close this tedious chapter with the History of this execution. The day determin'd for the departure of our ships drawing near, they proceed to lade their cargoes one after another. Last of all, the arms and powder are brought on board, follow'd by the ship's company, who must again pass in review according to the list which was given in upon the ship's arrival. The ship being ready to set sail, she must weigh her anchors that instant, and retire two leagues off the town, towards the entrance of the harbour, where she rides till the other ships are laden in the same manner. When all the homeward-bound ships are join'd, they proceed on their voyage, and after they have got to the main sea, to a pretty considerable distance from the harbour, the Japanese Ship-guard, which never quitted them from their first arrival till then, leave them, and return home. If the wind proves contrary to the ships going out, a good number of Japanese rowing boats, fasten'd to a rope, tow them out by force, one after another. For the Emperor's order must be executed in spite of wind and weather, should even afterwards all the ships run the hazard of being wreck'd.

*Execution of  
two Japanese  
Smugglers.*

I come now to the history of the execution above-mention'd, wherewith I propos'd to close this tedious chapter. On the 10th of December, early in the morning, the commanding Governor formerly call'd Ginsejemon, now Tsino Cami, sent notice by the Ottona of our Island, to our Director, to keep himself, with the rest of the

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Dutchmen, in readiness to see the Criminals executed. About an hour after came over the numerous flocks of our Interpreters, landlords, cooks, and all the train of Desima, with the sheriffs, and other officers of Justice, in all to the number of at least 200 people. Before the company was carried a pike, (Fig. 84 *a*) with a table, where-upon the crime, for which the criminals were to suffer, was specify'd in large characters, that every body might

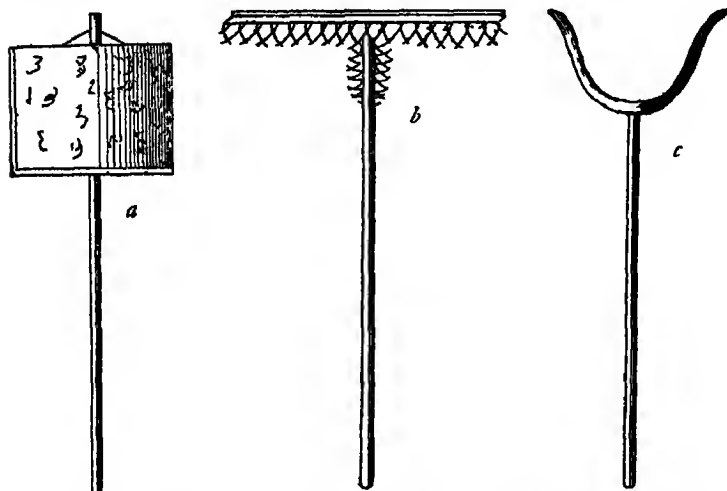


FIG. 84. Three instruments usually carried before criminals in publick executions : *a*, a pike with a table on which the crime is specified ; *b*, a rake with iron hooks ; *c*, a pronged instrument.

read it at a distance. Then follow'd the two criminals surrounded with Bailiffs. The first was the buyer, a young man, of 23 years of age, upon whom the Camphire was found, as he endeavour'd to carry it off from the Island, very meanly clad. The second was a well-looking man, and well clad, about 40 years of age, who suffer'd only for having lent the other, formerly a servant of his, the money to buy the Camphire. One of the Bailiffs carried an instrument upright, (Fig. 84 *b*) form'd like a rake, but with iron hooks instead of teeth, proper to be made use of, if any of the malefactors should attempt to make

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his escape, because it easily catches hold of one's cloaths. Another carried another instrument (Fig. 84 c) proper to cut, to stab, and to keep one fast to a wall. Then follow'd two officers of the Governor's Court, with their retinues, as Commissioners to preside at this act, and at some distance from them came two clerks. In this order they march'd across our Island, to the place design'd for this execution. We Dutchmen, only seven in number, (our ships being already return'd) resolv'd not to come near: But our Director advis'd us to go, because he had heard, that, upon refusal, we should be compell'd to it by force. I follow'd this advice, and went without delay to see the execution done. I found the two criminals in the middle of the place, one behind the other, kneeling, their shoulders uncover'd, and their hands ty'd to their back. Each had his executioner standing by him, the one a Tanner (for Tanners do the office of executioners in this country) the other his best friend and comrade, whom he earnestly desir'd, as the custom is in this country, by doing him this piece of service, to confirm the friendship he had always had for him. At about twenty paces from the criminals sate the two Commissioners upon one bench, and the two clerks upon another. A third was left empty for our Director, who however did not appear. The rest of the people stood promiscuously, where they pleas'd. I myself crowd'd, with my Japanese servant, as near one of the malefactors, as possibly we could. Mean while they were looking out for the rest of the Dutchmen, I overheard a very extraordinary discourse between the two criminals. For as the elderly man was grumbling between his teeth his Quanwonjo, (Quanwonjo, is a short prayer to the Hundred-hand Idol, call'd by the Japanese Quanwon: This prayer is taken out of Fatznomaki, the eighth part of the great Book Fakejo, which is compos'd of 48 parts) the other, to whom I stood nearest, rebuk'd him for it, in the following words; Fy, saith he, for shame to appear thus frighted out of your wits! Ah, Ah, said the other, I only pray a little. You have had time enough

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to pray, reply'd the young man, it signifies nothing at present but to expose your self, and to shew the Dutch what a Coward you are. This discourse so wrought upon the other, that he actually left off praying. The minute the Dutch were all met together at the place of execution, a signal was given, and that instant both executioners cut off, each his criminal's head, with a short Scymiter, in such a manner that their bodies fell forward to the ground. The bodies were wrapt up, each in a course rush-mat, and both their heads together in a third, and so carried away from Desima to the ordinary place of execution, a field, near Mangome, a small village not far from Nagasaki, where, 'tis said, young people try'd their strength, and the sharpness of their Scymiters, upon the dead bodies, by hacking them into small pieces, scarce an inch long and broad, which they afterwards permitted to be buried. Both heads were fix'd upon a Pale, according to custom, and expos'd to view for seven days. The execution being over, the company march'd off from Desima without any order. Our Director went to meet the two Commissioners, and afterwards the two Clerks upon the cross-street, as they were returning home, thank'd them for the trouble they had been at on this occasion, and invited them to his house to smoke a pipe. He had nothing in return for his kind invitation but a sharp reprimand, with an admonition, to take care of his people, that no more such accidents should happen for the future. This was the first time criminal blood was shed upon our Island.

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## THE HISTORY OF JAPAN

### Chap. IX.

#### Of the way of Life, Trade and Privileges of the Chinese in Japan.

*Ancient State  
of the Chinese  
Trade.*



He Chinese from remotest antiquity, exported the growth and commodities of their country, chiefly raw silk, wherein it abounds, all over the East. 'Tis from thence they were by the Greeks and Romans call'd Seres. They traded particularly to the Kingdoms and Islands situate beyond Sumatra and Malacca to the East. Since the late Tartarian conquest many of them, unwilling to conform to the orders issu'd by their Conqueror, to shave their heads after the manner of the Tartars, left their native country, and settled in the same Kingdoms and Islands, which till then they had frequented only as traders. They had also, from times almost immemorial, carried on a commerce with Japan, tho' but small, and with a few yonks. For under the reigns of some former Emperors, China was, as Japan now is, shut up and kept from all commerce with foreign nations, and the Inhabitants strictly forbid under severe penalties, to export the growth of the country, or to have any communication with their neighbours. Nevertheless, those who lived along the Sea coasts, and in the neighbouring Islands, found means, tho' with some difficulty and in private, to fit out a small number of yonks, and now and then to pass over to the Kingdoms, and Islands, which lay nearest, whereof Japan was one. Things stood upon this foot, when the late Tartarian Conqueror of China, and his Successor the now reigning Monarch of that mighty Empire, thinking that it would very much conduce to the honour of his subjects, and to the advantage of his dominions, for the future to permit a free and undisturb'd commerce, resolv'd to suffer his subjects to trade abroad, and to give foreigners a free access to his dominions. The Chinese ever since

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exported the produce and commodities of their country to a much greater quantity, than before, and enlarg'd their trade and commerce, as with most Eastern Nations, so particularly with their neighbours the Japanese, by whom they had been all along receiv'd as welcome guests, and tolerated, because of the affinity there is between the religion, customs, books, learned languages, arts and sciences of both nations. Formerly they frequented the harbour of Osacca, and others less secure, because of the frequent cliffs, rocks and shoals, which make the whole navigation that way exceedingly difficult and dangerous, and wholly impracticable for ships of any bulk. The Portuguese some time after shew'd them the way to that of Nagasaki, which is not only more secure, but was in many other respects much more advantageous. The resort of merchants to this place, who came from all parts of the Empire to trade with the Portuguese, was too great, not to engage the Chinese to put in there preferably to other places. At last orders from court, importing, that the harbour of Nagasaki should be for the future the only one open to foreigners, in all the Japanese dominions, fix'd them there. Ever since, the Chinese, as well those who live in China, as others who were by the late Tartarian conquest dispers'd into the neighbouring Countries and Islands beyond the Ganges to the East, traded to Nagasaki, either upon their own account, or that of their principals, for sometime with all the liberty they could possibly desire. They came over when, and with what numbers of people, yonks and goods they pleas'd. So extensive and advantageous a liberty could not but be very pleasing to them, and put them upon thoughts of a surer establishment, in order to which, and for the free exercise of their religion, they built three temples, according to the three chief languages spoke by them, each to be attended by priests of their own Nation sent over from China. The number of Chinese, and Chinese yonks soon encreas'd to that degree, as made the suspicious and circumspect Japanese extreamly jealous of

*Reductions of  
the Chinese  
Trade, and  
the Reasons  
thereof.*

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them. For to mention only some late instances, there came over to Nagasaki in the years 1683 and 1684, at least two hundred Chinese yonks a year, every one with no less than fifty people on board (at present, they are not permitted to have more than thirty hands on board each yonk,) so that no less than ten thousand people came over from China to Nagasaki every year. Some of the largest yonks, besides the necessary hands, brought over numbers of passengers, and other private persons, who came to trade upon their own account, and several of them had from fifty to fourscore, and sometimes an hundred men on board. Whoring, which is strictly forbid in China, being openly permitted in Japan, many young rich persons came over to Japan, purely for their pleasure, and to spend some part of their money with Japanese wenches, which prov'd very beneficial to this town. Not long ago, a Tartarian Mandarin came over with a very numerous retinue, and in quality of Admiral of a small fleet of six yonks, but he was oblig'd forthwith to return to China, for the Japanese gave him to understand, that their Country would not bear any other Commanders and Mandarins, but such as were natives of it. The liberty, which the Chinese for some time enjoy'd in this country, was too great to continue long without alteration, and it quickly came to a fatal end. The Japanese had notice given them, that the Jesuits, their mortal enemies, who had been banish'd from Japan for ever, were favourably treated at the court of the then reigning Tartarian Monarch of China, by whom they had liberty granted them to preach and propagate the Gospel in all the extent of his vast dominions. Some Books relating to the Roman Catholick Religion, which the fathers of the society had found means to print in China, in the language of that country, were brought over to Japan amongst other Chinese Books, and sold privately, which made the Japanese apprehensive, that by this means the Christian religion, which had been exterminated with so much trouble, and the loss of so many thousand persons, might

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be reviv'd again in the country. Some suspicion of christianity was thrown even on the importers of these books, and if they were not look'd upon as actual converts, they were thought, at least, to be favourably inclin'd to the Roman Catholick Religion. For these several reasons, which were of great moment with so jealous and apprehensive a nation, it was propos'd at court, to reduce the extensive liberty of the Chinese to a narrower compass, and to put them much upon the same foot with the Dutch, both with regard to their trade and way of life. The thoughts of the court tending at first to alter the state of the Chinese trade, and afterwards to shut up their persons, as they had done the Dutch at Desima, and to make their settlement subject to the same rigorous regulations, and narrow inspection, which ours labours under, were strongly supported by the arrival of the Mandarin above-mention'd, and the daily increase of Chinese and Tartars, suspected of Christianity, the very worst thing they could have been suspected of. And as to the first, I mean the regulations concerning their trade, that same year 1685, in which the Dutch had been reduc'd to the sum of 300000 Thails, or 300 chests of silver per annum, the Court thought fit to limit also the Chinese to a certain sum, beyond which none of their goods should be sold. This sum is not to exceed 600 chests of silver, that is 600000 Siu-mome, or Thails, and according to the Dutch way of computing 21 tuns of gold, that is 2100000 guilders, (about 200000 pounds sterling.) It was order'd at the same time, that the goods which might be reasonably suppos'd to yield 600000 Thails should be brought over on board seventy yonks at farthest, and this according to the following division made by the Japanese themselves; seventeen yonks from the province Hoksju, or Foktsju, or Fukutsju, sixteen from Nankin, five from the city and Province Cantoo, or Canton, five from Nefa, four from Sintsjeu, four from the Island Aymo, or Aynan, and the coasts of the neighbouring continent of China, three from Kootz, or Kootsja, three from the Kingdom of Siam, or

*Present state  
of the Chinese  
Trade.*



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Sijam, two from the Kingdom of Tunquin, two from Cammon, two from the Kingdom of Cabotsja, or Cambodia, two from Takkasagga, otherwise Taswaan upon the Island Formosa, one from Fudasan, situate below Raktsju, where there is a famous Quanwon Temple, one from Kootsji, or Cosijnsijna, and one from Tani, which is one of the most considerable of the Kiuku Islands, besides some others, which I could not learn. After this manner the Japanese have thought fit to divide the allow'd number of yonks among the Chinese settled in the several Kingdoms and Islands above mention'd. They admit also one from Siakkatarra, or Batavia, and one from Peking or Peking, which two last should be either added to the foregoing to make up the number of seventy, or else admitted in lieu of such as stay'd too late, or were cast away in their voyage: And yet, the great accuracy, and nice circumspection of the Japanese, notwithstanding, the Chinese will frequently impose upon them. Thus for instance some of the yonks, which came to Nagasaki early in the year, after they have dispos'd of their Cargoes, return to clean and to be new painted and varnish'd, then they take in another cargo, and other hands on board and so make the voyage twice the same year, without the Japanese's being able to discover their cheat. Others go to the province Satsuma early in the year, as if they had been cast thither by chance, or stress of weather, dispose of what goods they can, then haste back to take in a new cargo, and so go up to Nagasaki. If in going to Satsuma they are met by the Japanese Guard de coasts, which by order of the Government cruise in those seas to hinder the natives from carrying on a smuggling trade, they will then alter their course, as if they had been against their inclination cast out of it, and proceed directly on their voyage to Nagasaki, as the only harbour, foreigners are permitted to put into.

*Shutting up of  
the Chinese*

As to the second of the two abovemention'd points, which the court had in view with regard to the Chinese Nation, I mean to shut them up, as they had done the

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Dutch at Desima, that was not put in execution till three years after; for they as yet enjoy'd ample liberty, till the year 1688, when the fine garden of Sije Ssugu Feso, late Steward of the Imperial Lands and Tenements about Nagasaki, (whose fatal disgrace I have above related) was assign'd them for their habitation. This garden was pleasantly seated almost at the end of the harbour, not far from the shore and town. It had been maintain'd with great expence, as the Emperor's own property, and was curiously adorn'd with a great number of fine plants, both native and foreign, the possessor himself having been a great lover of Botany. Upon this spot of ground several rows of small houses were built to receive the Chinese, every row cover'd with one common roof, and the whole surrounded with ditches, pallisadoes, and strong well-guarded double gates. All this was done with so much expedition, that the same place, which at the beginning of February was one of the pleasantest gardens, had already towards the latter end of May the horrible aspect of a strong prison, therein to secure the Chinese, who into the bargain, must pay ever since a yearly rent of 1600 Thails for it. Whenever they come to Nagasaki, they must live here, and so great is their covetousness and love of gain, that they suffer themselves to be so narrowly watch'd, and every bit so badly, if not worse, accommodated, than I have above describ'd the Dutch to be at Desima. However, there are some remarkable differences to be observ'd with regard to the accommodation of the Dutch and Chinese. These are, 1. The Chinese are not allow'd the favour of being admitted into the presence of the Emperor, as the Dutch are once a year, but instead of this, they save the trouble and charges of a journey of three months, and of so many presents, which must be made to his Imperial Majesty, and his Ministers. 2. They have victuals and provisions brought and offer'd them to sale, at the very gates of their factory, whereas we must be at the expence of maintaining a whole company of Commissioners for victualling, all natives of

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Japan. 3. Being look'd upon as private merchants, and withal encreasing the bad opinion the Japanese have of them, by the frequent disputes and quarrels arising among them, they are not treated with so much civility, as we are, by their inspectors, guards and interpreters, who make no scruple now and then to cane them by way of punishment for small misdemeanors. 4. They have no Director of their trade, constantly residing there, as the Dutch, but when the sale of their goods is over, they go all away on board their yonks, leaving in the mean time their houses empty.

*Goods imported  
by the Chinese.*

They have three sales a year, at three different times, one in the Spring, when they dispose of the cargoes of twenty yonks, another in the Summer for thirty others, and another in Autumn again for twenty. What other yonks come over beyond this number, or after the sale is over, must return without so much as being suffer'd to unlade. Their cargoes consist in raw silk from China and Tunquin, and all sorts of silken and woollen stuffs, which are likewise imported by the Dutch, and have been nam'd in the preceding chapter. They also import Sugar from several parts of the East-Indies, Calamine Stone from Tonquin, for making of brass and Brazier's wares; Turpentine (from wild Pistacho-trees); Gumm, myrrh, Agat, and Calambak-wood from Tsiampa, Cambodia and the neighbouring Countries; the precious Camphire of Baros from Borneo; the precious Chinese-root Nisin, or Ninseng (wild Sugar-root) from Corea, several other drugs and medicines, simple and compound, from China, besides several Philosophical and Theological Books printed in China. As to these Books, it happen'd, as I have taken notice above, that some relating to the Christian Religion, which were compos'd and printed by the Jesuits in China, slipt in among the rest. When this was first found out by the Japanese, they oblig'd the Proprietor of the Books to testify in the most solemn manner, that he was not a Christian himself, and that he did not bring over any of these Books designedly, and knowing what they were,

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then to make him more circumspect for the future, they sent him back with his yonk and whole cargo, without permitting him to dispose of any one part of it. Upon this it was order'd, that for the future all the Books whatsoever, imported by the Chinese, should be first examin'd, and one of each kind read and censur'd, before they should have leave to sell them. This office of Censors, with a competent yearly allowance, hath been given to two learned men of this town, one whereof is Father Prior



FIG. 85. An Itzebo in gold, with the arms of the Emperor on one side, and the mark of the master of the mint on the other.

of the monastery Siutokus, who is to read and censure all the Ecclesiastical Books, the other is a Sjutos Philosopher, and Physician to the Dairi, as he stiles himself, who is to read and censure all the Philosophical, Historical and other Books. This latter Gentleman resides at Tattajamma, and wears long hair, which he ties together behind his head, as the custom is amongst the Philosophers, Physicians and Surgeons of the country.

The proceedings at the sale of the goods imported by the Chinese, being nearly the same with ours, I need not *Proceedings at their Sales.*

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*Taxes laid  
upon them.*

add any thing to the description I have given thereof in the preceding chapter. It must be observ'd only, that as the voyage of the Chinese is shorter than ours, and not expos'd to so many dangers, nor liable to so great an expence, the government in consideration of this hath laid a much greater duty upon all their commodities, to wit, 60 per cent to be pay'd by the buyer for the benefit of the several officers concern'd in the management of the Chinese trade, and of other Inhabitants of Nagasaki, amongst whom this money is afterwards distributed. This great duty is the reason, why their profits are not near so considerable, as ours, the buyers, by whom the duty is to be paid, being not willing to offer great prizes for them. It hath been order'd besides, ever since the reduction of their trade, that the money paid in for their goods should not be exported, as it was done formerly, in copper or silver money, but should be all laid out again in copper and manufactures of the country, so that now they are not permitted to export one single Itzebo, or farthing of Japanese money.

*Departure  
of their yonks.*

As soon as a yonk hath dispos'd of that part of her cargo, which in the distribution hath been assign'd her for her portion, the Funaban (or guard ships, which as soon as she came into the harbour, were posted on both sides of her) attend her out of the harbour, till she gets to the main Sea. The day before her departure the Chinese Neptunus, or Sea-idol, Pusse or Bossa, is fetch'd from the temple, where he was kept from the time of the yonks arrival, and is with great pomp and ceremony, under the sound of timbrels and other musical instruments carried on board. This Bossa is an idol unknown in Japan, and not worship'd by the Japanese. Chinese sailors carry him along with them in all their voyages, and make great vows to him, when they are in danger. Every evening a gilt paper is lighted before him, and thrown into the Sea as an offering, with ringing of bells, and playing upon musical instruments. If they made a good voyage, particularly if they escap'd some considerable danger, they

*Worship of  
their ship Idol*

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play Wejjangs, or Comedies, at night in the open streets, for his diversion. They are likewise said to sacrifice to him swine and other animals, the flesh whereof they afterwards eat. For this reason they never sacrifice Cows to him, because they have a great veneration for this animal, and religiously abstain from eating its flesh. The Chinese merchants returning commonly with a good quantity of undispos'd goods on board, they are frequently follow'd by Japanese smugglers, who buy the remainder of their goods at a low prize. But these unhappy wretches are almost as frequently caught by the Japanese cruizers, and deliver'd up to justice at Nagasaki, which constantly proves severe and unmerciful enough to them. Not long after my arrival in Japan, viz. Nov. 20. 1690, eleven persons were caught in one boat, and brought into prison at Nagasaki, where they were executed a few days after. Not to mention several other instances, there suffer'd death for smuggling twenty three persons, upon the 28th of Dec. 1691, ten whereof were beheaded, and the others laid on the cross. Among the latter there were five, who upon being taken, made away with themselves, to avoid the shame of an unavoidable public execution, but their bodies were nevertheless preserv'd in salt, on purpose to be afterwards laid upon the cross.

*Smugglers.*

Before I close this chapter, it will not be improper to mention in a few words, another company of merchants from the Riuku, or Liquejo Islands, who are permitted to carry on a particular trade to the province Satzuma. By the Riuku, or Liquejo Islands, must be understood that Chain of Islands, which run down from the South West Coasts of Satzuma towards the Philippine Islands. The inhabitants speak a broken Chinese, which evinces their original descent from China. The Chinese at all times traded to these Islands. After the late Tartarian Conquest of China, many came over with their families to settle there, and were well receiv'd by the Inhabitants as old acquaintance and countrymen. Some time ago these Islands were invaded and conquer'd by the Prince of

*Trade of the  
Liquejo Islands  
to Japan.*

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Satzuma, under whose subjection they still remain. Tho' they look upon the Prince of Satzuma, as their Conqueror and Sovereign, to whose Bugjos, or Lieutenants, they pay some small part of the produce of their fields, by way of a tribute, yet they will not acknowledge the supremacy of the Japanese Emperor. They send over every year a present to the Tartarian Monarch of China, in token of submission. Tho' they might be look'd upon, in some measure, as subjects of the Japanese Emperor, yet they are, as to their trade, treated like other foreigners. They are order'd to go to the harbour of Satzuma, and not to presume to frequent any other in the Japanese Dominions. The import and sale of their goods hath been likewise limited to a yearly sum of 125000 Thails, beyond which nothing should be sold. Nevertheless they dispose of much greater Cargoes, thro' the connivance of the Japanese Directors of their trade, who are themselves no losers by it. The goods imported by them are all sorts of silk and other stuffs, with several other Chinese commodities, which they bring over from China on board their own yonks; some of the produce of their own country, as corn, rice, pulse, fruits; Awamuri, a strong sort of Brandy, made out of the remainder of their crop; Takaragai, and Fimagai, that is, Pearl-shells, and that sort of small shells, call'd Cowries in the Indies, which are brought chiefly from the Maldiv Islands to Bengale and Siam, where they go for current money. Out of those, which are imported into Japan by the Inhabitants of the Riuku Islands, upon the shores whereof they are found in great plenty, is prepar'd a white cheek-varnish, which boys and girls paint themselves withal. They likewise import a sort of large flat shells, polish'd and almost transparent, which the Japanese make use of instead of windows, and to shelter themselves against rain and cold, some scarce flowers and plants in pots, besides several other things.

## PROCLAMATIONS AND PASSPORTS

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### Chap. X.

Some Proclamations, Pasports, Orders, &c., mention'd in the foregoing Chapters.

#### I.

Gosju In, that is, Letters Patent under the red Imperial Seal, granted by the Emperor Gonggingsama (who was in his Life-time call'd Ongoschio Sama) to Jacob Spex, in behalf of the united Company of Dutch Merchants trading to the East Indies, and their Factory at Firando.



All Dutch Ships, that come into my Empire of Japan, whatever place or port they put into, we do hereby expressly command all and every one of our subjects, not to molest the same in any ways, nor to be a hindrance to them, but on the contrary, to shew them all manner of help, favour and assistance. Every one shall beware to maintain the friendship, in assurance of which we have been pleas'd to give our Imperial word to these people, and every one shall take care, that my commands and promises be inviolably kept.

Dated (Stylo Japoniæ) on the 25th Day of the 7th Mane, being the 30th of August 1611.

These Letters Patent, together with the red Seal, are engrav'd in Fig. 86.

#### II.

In the year 1617 upon fresh application made by the Dutch, the like Letters Patent under the red Seal, and nearly in the same terms, were granted by the Emperor Taitokoujnsama, Ongoschiosama's Successor, to Hendrick



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Brouwer, who was for this purpose sent as Ambassador to the said Emperor. The direction, as it stood on the outside, is represented in Fig. 87 where it must be observ'd, that the Japanese, not being able rightly to

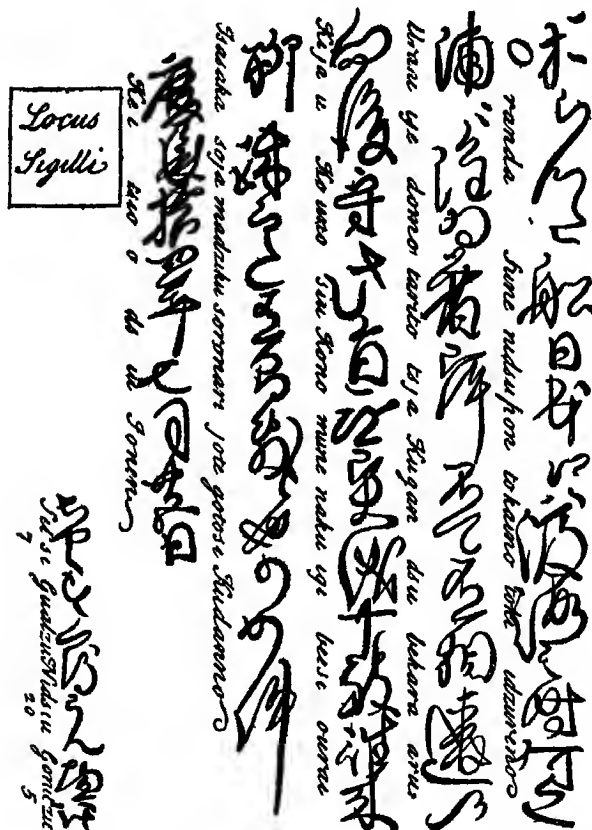


FIG 86 The privilege granted to the Dutch in 1611, by the Emperor Ongoschiosama

pronounce the letter l, write and pronounce Horanda, instead of Holanda Fanrei Borowara, is the name of the Ambassador Henry Brower, spelt after the Japanese manner As to the word Gosju In, which

何事也  
 師来  
 人  
 1617  
 1617

FIG. 87. The superscription of the renew'd privilege, with the name of Henry Brouwer, to whom it was granted, spelt after the Japanese manner.



FIG. 88. The seal of the Emperor Ongoschiosama which was stamp'd in red.

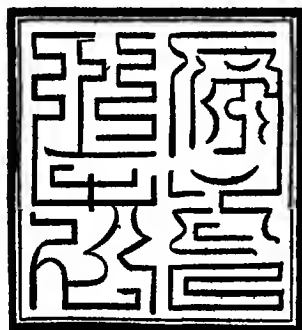


FIG. 89. The seal of the Emperor Taitokouynsama, who renew'd the privilege aforesaid in 1617.

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denotes the red Imperial Seal, I have elsewhere observ'd, what it will not be amiss to repeat on this occasion, that Go, is the character of greatness and magnificence in general, but denotes in a more particular manner, the sublime highness of the Emperor, as supreme Monarch of all Japan, that Sju signifies red, and In a Seal; that consequently Gosju In, is as much as to say, His Sublime Highness's red Seal. The red seal of the Emperor Ongoschiosama, is represented in Fig. 88 and that of his successor Taitokujinsama, in Fig. 89.

### III.

Imperial Orders sent by the Counsellors of State to the Prince of Firando, concerning the behaviour of the Dutch there.

**I**N haste we send our words to you.  
The Dutch ships shall carry on their trade at Firando according to their Captain's pleasure, as they did heretofore.

Tho' we do not command it every year, yet you shall know once for all, that you are to take care, that the Dutch do not spread the doctrine of the Fathers. This we leave to you to order.

We are venerating, venerating, speaking with respect.  
Postscript, or rather Interscript.

The Merchants of Miaco and Sakai, shall likewise come to your place to trade as they please. Thus it will be well. So it is.

Directed to Matsura Fisinnno Cami Donno Fito Fito,  
That is, Man's Man.

Sign'd,

Doji Oje Nofske,	(L.S.) Nagakatz.
Ando Tsussimano Cami.	(L.S.) Sigenobus.
Itakura Ingano Cami.	(L.S.) Katzuge.
Fonda Sinano Nofske.	(L.S.) Massatsungu.

On the 23d day of the 8th month.

## PROCLAMATIONS AND PASSPORTS

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### IV.

Godsiomoku. Strict Imperial Commands.

1. **O**Ur Imperial Predecessors have order'd concerning you Dutchmen, that you shall have leave to come to Nagasaki, on account of the Japan trade, every year. Therefore, as we have commanded you heretofore, you shall have no communication with the Portuguese. If you should have any, and we should come to know it from foreign Countries, you shall be prohibited the navigation to Japan. You shall import no Portuguese commodities on board your ships.

2. If you intend not to be molested in your navigation and trade to Japan, you shall notify to us by your ships, whatever comes to your knowledge, of any endeavours or attempts of the Portuguese against us; we likewise expect to hear from you, if the Portuguese should conquer any new places or countries, or convert them to the Christian Sect. Whatever comes to your knowledge in all countries you trade to, we expect that you should notify the same to our Governors at Nagasaki.

3. You shall take no Chinese yonks bound for Japan.

4. In all countries you frequent with your ships, if there be any Portuguese there, you shall have no communication with them. If there be any countries frequented by both nations, you shall take down in writing the names of such countries, or places, and by the Captains of the ships you send to Japan yearly, deliver the same to our Governors at Nagasaki.

5. The Liquejans being subjects of Japan, you shall take none of their ships or boats.

So be it.

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V.

(1.)

Kinsai Desimamatz.

**K**EE Seno Foka onna  
irukotto.

(2.) Koja fisirino foka siuke  
Jammabus irukt to.

So quan sin no mono nara-  
bini kotsusiki irukotto.

Desima mawari foos Kui  
Jori utsijni funenorikomu  
kotto tsuketarri fassinosta  
fune nori tooru kotto.

Juje naku site Horanda sin  
Decima jori idsurukotto.

Migino dsio dsio Katakū  
limamoru beki.

Mononari,

Sar.

—— Gua —— Pi ——

Tsino Cami.  
Siu Bioje.  
Tonomo.

V.

Regulations concerning  
the Street Desima.

**W**Hores only, but no  
other Women, shall  
be suffer'd to go in.

Only the Ecclesiasticks of  
the mountain Koja shall  
be admitted. All other  
Priests, and all Jammabos,  
shall stand excluded.

All beggars, and all persons  
that live upon charity,  
shall be denied Entrance.

No body shall presume, with  
any ship or boat, to come  
within the Palissadoes of  
Desima. Nobody shall  
presume, with any ship  
or boat, to pass under the  
bridge of Desima.

No Hollander shall be per-  
mitted to come out, but  
for weighty reasons.

All the abovemention'd  
orders shall be punctually  
obeyed.

Thus much,

In the year of the Monkey,  
—— Month, —— Day,  
Sign'd,

Tsino Cami.  
Siu Bioje.  
Tonomo.

1. (Desimamatz.) Desima, is an Island rais'd by art  
in the harbour of Nagasaki, not far from the town. It

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was formerly the factory of the Portuguese. At present the Dutch live there. It is comprehended among the streets of Nagasaki, and subject to the same regulations, for which reason it is call'd Desimamatz, that is, the street of Desima.

2. (Koja Fisiri.) Koja is a mountain in the neighbourhood of Miaco. Its Inhabitants, many thousand in number, lead an Ecclesiastical Life, and are for this reason call'd Koja Fisiri, that is to say, the Monks, or Clergy of the mountain Koja, tho' the word Fisiri implies, that they have not near so strict Rules to observe, as other religious Orders. This mountain is a sanctuary for Criminals, no Constables nor any Officers of Justice being suffer'd to come there. Every body is admitted, that desires it, or flies there for shelter, and afterwards maintain'd for Life, if they can but bring in thirty Thails for the use of the Convent, and are otherwise willing to serve the commonwealth in their several capacities. Kobodais was the founder of this order. Lamps are kept perpetually burning before his Idol, and it is thought a very good and meritorious work to found such a Lamp, which may be done by a small Legacy of an hundred Maas, the Interest of this Money being sufficient to provide the necessary quantity of Oil. These Monks are not absolutely confin'd to this mountain, but may travel up and down the country in what manner or business they please. Very many of them betake themselves to trade and commerce. They do not indeed come to Nagasaki, but if they should, they must be admitted as well as other merchants.

3. (Jammabus,) Jammabus signifies mountain priests. It is a very singular religious order, which hath been more particularly describ'd in the fifth Chapter of the third Book of this History.

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### VI.

Dzio Sadamari.

**N**ippon sui Ikokusiu go-  
fatto Somuki nanigo  
toki Jorassu akusiwo takumi  
Reimotzuwo idasi tanomu  
mono korre araba kitto  
moosi idzubezi Tatto Jeba  
Dorui tarito sutomo togawo  
Jurus sono rei motzno ldsii  
Gofoohi Kuda Sarubes mosi  
Sonnin kore aruni Oitewa  
sciqua nanbeki,

— Mono nari,  
— Qua — Pi —

### VI.

Orders concerning Con-  
traband Goods.

**I**F any foreigner, or Jap-  
anese, endeavours, con-  
trary to orders, to dispose  
of any contraband goods  
whatsoever, and it be dis-  
cover'd, notice shall be given  
forthwith to the proper  
magistrates. If any of the  
accomplices discovers him-  
self, and turns evidence, he  
shall have his Pardon, and  
moreover a reward propor-  
tionable to the Crime.  
Offenders found guilty upon  
the evidence of their accom-  
plices, shall be punished  
according to law.

— Thus much,  
— Month — Day.  
Sign'd, Tonnomo.  
Siu Bioje.  
Setzno Came.

### VII.

Desimi, Narubixi kindsjo quasino fetz, ait tsitomo  
beki Sidai, that is, Orders to be observ'd in  
case of fire, if any should break out in the  
Island Desima, or the neighbourhood thereof.

**D**esima Ottona, that is, the headborough, or com-  
manding officer of the street Desima; Hollanda  
Tsiusi, the eight chief Interpreters; Desima Tsioonin,  
the landlords, or proprietors of our Island and Houses,  
being four and twenty in number; Kannaba bannamono,

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the officers of our exchequer, or treasury, being six and thirty; Hollanda Naitsuusi Kogasijra, the private Interpreters of the Dutch, the number of whom is uncertain; Desima Tsijetzki, kulimasters and Inspectors of our porters and daily labourers, being fifteen in number; Desima Daiku, carpenters, that have leave to frequent our Island; Daidokoronomono, the officers of our kitchen.

If a fire should break out in the neighbourhood of Desima, all the officers aforesaid shall repair thither, and take their own servants along with them if they please: However, they shall not enter the Island, but meet at the door, and stay there, till a Kinsjo, or commanding officer hath been sent by the Governors. If the fire should rage furiously, and the danger become imminent, before the Kinsjo comes, they shall obey the commands of Takaki Sakujemon, Matzdosijori, Dsiojosi, and the Ottona, or headborough of Desima, who shall give the necessary orders quickly to extinguish the fire.

If a fire should break out in the Island Desima, at the time, when the Dutch ships lie in the harbour, all Dutchmen shall retire on board of their own ships, in order to which a competent number of those boats which commonly lie near the street Jedomatz, shall wait at the great water-gate to carry them over. But if a fire should happen, after the Dutch ships have left the harbour, in that case the Dutchmen shall be carried by our Guardboats to Nomotomiban, or the houses of the Spy guards on the mountain Noomo, where they shall be accommodated as well as possible. The reporting Interpreters, and a Tsionsi, shall repair thither along with them, and shall, together with a Joriki and a Dosen, have the command over them at that time.

Quasidoogu, that is, the proper Instruments for extinguishing fires shall be kept in constant readiness on the Island Desima.

So be it,

Given in the period Jempo, in the fifth year.

Mino.

Siguatz.



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### VIII.

The Oath, as it is enter'd at the Mayor's House of Nagasaki, in the Sikkimoku, as they call it, or the Mayor's Book.

**A**Ll the officers concern'd in the management of the Island Desima, and the affairs relating thereunto, before they are entrusted with their respective employments, must oblige themselves by a solemn Oath, religiously to observe the following points.

1. Not to serve the Dutch but in the day-time. Not to enter into any discourse or conversation whatever about the forbidden sect of the Christians. Not to act contrary to any standing Laws or orders relating to the Island Desima. To be very careful of the fire, when in any Dutchman's room.

2. Not to enter into any familiarity, or private discourses with the Dutch upon any subject whatever. If any Japanese should ask you to carry any money or goods to Desima, or to bring them away from the said Island, strictly to forbear complying with the like demands. To sell no Gotsiosimono, or contraband goods, much less to make a present of any to any body whatever.

3. If any Dutchman should ask you to buy any thing for him in the town of Nagasaki, or to bring it over to Desima, not to do the same, nor to buy it your selves, nor to concert proper measures with them, how to conceal any such commodity, nor to throw it over the wall, which encompasses the Island, nor to hide it in your bosom, nor to permit any such goods to be pack'd up and carried on board, at the time when the Dutch ships are upon their departure, nor to suffer any the least thing belonging to a Dutchman to be carried into the town and sold there, and on the contrary, if you know of any such endeavours or demands, forthwith to notify the same.

These, and other articles, if needful, being premised, the general form of their oath is annex'd, sign'd with

*Formula Juramenti generalis:*

梵天上帝釋曰大天王物日本國中六十餘州  
 大小神祇殊俗之宮極而修現三  
 清大昭冲八幡大菩薩天滿大自左  
 天神之類眷屬神符冥恩各可  
 麗其功也仍起請如件  
 年号

FIG. 90. The general form of the oath in Japan.

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the party's name, and seal'd with his blood. The general form of the oath, whether it be taken as a necessary qualification to accept of a publick office, or to witness particular facts, or in justification of one's innocence, or in confirmation of private contracts, or in general upon any account whatever, is as follows.

Bonden Taisaku Si Dai Tenno, soosite Nippon Goktsju, Rokkusiū Josjuno, Dai siono Singi, kotoniwa, Idzu Fakone, Rioosiono Gongin, Missima Dai Mioosin, Fatzman Daibosatz, Tenman Dai Sisai Tensin, Burui kensok sinbatz mioobatz ono ono makari, komo urubeki. Mononari, that is,

If I do not religiously and punctually maintain all these several articles heretofore specified, May the four great Gods of the immense and boundless Heaven, the Gods of all the (66) Provinces of this Empire, all the great and little Gods, the two suddenly punishing severe Gods of Idzu, the Gods of Fakkone and Rioosju, the God of Missima, the God Fatzman, and the God Temmandai Tensin, let their wrath and anger fall upon me, and may all my family, and my relations and friends, feel the weight of their just displeasure and punishment. So be it.

Name and Seal of the Governor, or in a Marriage Contract of the Bride.	Month.  Year.	Year of the Period.	Name of the Person that takes the oath, with his Seal died red with his own Blood; in a Marriage Contract, the name and Seal of the Bridegroom.
---	---------------------	---------------------------	--

It may not be amiss to observe with regard to the private servants of the Dutch, who are appointed to wait upon them at their lodgings, that as they are generally young boys, as yet not qualify'd to take so solemn an oath, they

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must find some honest Citizen of Nagasaki, who will stand security for their good behaviour, and enter into a bond, to take care, that so long as they continue in our service, the several articles abovemention'd be punctually observ'd by them. In this case however, the form of the oath aforesaid is omitted, and only a general obligation added in its stead, in these or the like expressions. I promise to take care, that N. N. keep all the articles above specified: If he should do otherwise, at any time, I will willingly undergo the punishment you'll be pleas'd to inflict upon me. This is done in presence of the Mayor of the Town, and of other proper officers.

### IX.

Orders to be observ'd during the time of the Dutch Sale, and put up in the great street of our Island, for the information particularly of such persons, as come to Desima at that time.

Dsjo. Absolute Command.

**N**O Dutchman shall be permitted to go out of Desima without leave.

No body shall be suffer'd to come into the Island before the sale begins, but the ordinary officers and servants.

No goods whatever shall be carried out of the Island, before the sale begins. No Tsintasaki (Tent) nor any Budoosju (Spanish Wines) shall be sent out of the Island, without special license.

No Japanese arms, nor the pictures, or representations, or puppet-figures of any Musia, or military people, shall be brought to Desima. Pursuant to our often repeated strict commands, no goods whatever shall be sold privately to the Dutch; no goods shall be bought of them in the same private way.

When the time of the departure of the Dutch ships draws near, notice shall be given to the Ottona, and to

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the company of interpreters, of what goods have been sold to the Dutch, together with a written list of the same, that so the sums agreed on be paid in time, and all troubles and inconveniences avoided on the last days of their stay in the harbour.

The Dutch and Portuguese Interpreters, who frequent the Island, and are licens'd for so doing, shall not plot, nor privately converse together.

No body shall come to Desima without special leave, but the Bugjo, and officers of the Island.

All the Articles aforesaid every body is commanded duly and strictly to observe.

Month——Day——

Nagasaki.

Bugjo.

### X.

Gotsioosi Mono No Objoje ; that is, List of the Contraband Goods, none of which the Dutch are suffer'd to buy, or to export the Country.

**C**Onion. The Emperor's coat of arms. All prints, pictures, goods or stuffs bearing the same.

Budoogu. Warlike Instruments.

Musaige. Pictures and representations, printed or others, of Soldiers and military people.

Jejro no Giendsi. Pictures, or representations, of any persons belonging to the Court of the Dairi, or Ecclesiastical Hereditary Emperor.

Nippon bune no kogatta narabinije. Pictures or Models of Japanese ships or boats.

Nipponno Jedsu. Maps of the Empire of Japan, or of any part thereof. Plans of towns, castles, temples and the like.

Jakko kenqua Ningio. Puppets, or small figures representing military men.

Duitru Jurigana. Crooked knives, such as the Carpenters use.

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Fino Ginu. A sort of silk stuffs made at Fino.

Kaga Ginu. The like made at Kaga.—Both these are made up in long rolls, like the silk stuffs of Tonquin.

Tsumuggi. Another sort of stuffs in long rolls, manufactur'd in Japan.

Gumai no rui. All sorts of fine silken stuffs.

Nuno no rui. All sorts of stuffs made of hemp.

Momen no rui. Stuffs manufactur'd of Cotton.

Mawatta. Mats of Silk.

Gin. Silver.

Ken Hollanda gattana Nippon gosij raje. All sorts of Scimiters, Swords, and other Arms made in Japan, in imitation of those imported by the Dutch.

### XI.

#### Form of their Passports.

**N**agasaki. Name of the street. The Person's Family Name. His proper name. His age. The sect he professes. Going to such or such a Province, for such or such particular reasons, we desire you would let him pass unmolested on his way thither, and on his return. So be it.

Nengo.—Year.—Month.—Day.

Sign'd,

Nagasaki Tosji Jori.

Name and Seal.
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Directed.  
On Aratame Sui Dsiu.  
To all Visitors and  
Overseers.

Dsio Josi.

Name and Seal.
----------------------

[XII.

S

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### XII.

The Proclamation Case, as they call it, or the Place, where all the Imperial Proclamations, orders of the Princes of the Empire, Governors of Imperial Cities, Magistrates, &c. are put up, for the information of those, whom it concerns to know them, is represented in Fig. 91.

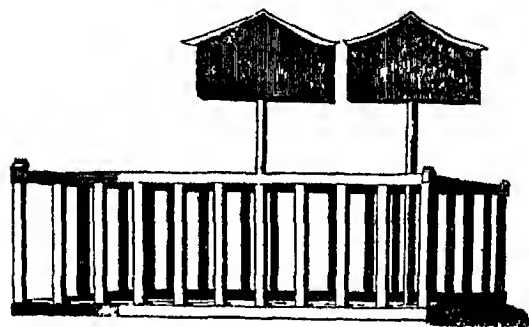


FIG. 91. Shews after what manner the Imperial orders, proclamations, &c., are put up in publick places.

# The History of Japan

## BOOK V.

### The Author's two Journies to the Emperor's Court at Jedo, the City of his Residence

#### Chap. I.

Preparations for our Journey, with a Description  
of the manner of travelling in this Country.



Ever since the time of Joritomo, the first Secular Monarch of Japan, who laid the foundation of the present form of government, it hath been a custom observ'd, not only by the Governors of the Imperial Cities, and Lords Lieutenants of the Provinces, Lands and Demesns, belonging to the Crown, but likewise by all other Daimio, and Siomjo, as they are here call'd, that is, the Lords of all ranks and qualities throughout this vast Empire, to go to court once a year, and to pay their duties, the Lords of a higher rank, who for the extent of their power and dominions, could well be stil'd Kings, or Princes, to the Emperor himself, the rest only to his Prime Ministers

*Origine of the  
annual jour-  
nies to the Em-  
peror's Court.*



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assembled in council. Both accompany their reverences with presents proportionable to their quality and riches, in token of their acknowledging the supremacy of the Emperor. The Dutch, when they came to settle in Japan, conform'd themselves to this antient custom, as did also in their time the Portuguese. The Resident of our East India Company, and chief Director of our trade for the time being, makes this Journey, with a Physician, or Surgeon, and one or two Secretaries, and attended with numerous flocks of Japanese of different ranks and qualities, whom the Governors of Nagasaki, as our Magistrates in this Country, whose instructions and orders we are to follow, appoint, as it were to honour and convoy us, as persons that are a going to see the Supreme Majesty of the Empire, but in fact and chiefly, to guard and watch us, to keep a good eye over our conduct, to prevent us from having any suspicious and unlawful conversation and communication with the natives, from conveying secretly to them crosses, images, relicks, or any other things, which bear any relation to the Christian religion, from presenting them with other European rarities, or from selling the same to them in private, and more particularly to take care, that none of us should escape into the country, there either to attempt the reviving and propagating of the Christian faith, or otherwise to occasion tumults and disturbances, in prejudice of the tranquillity, now establish'd in the Empire. So important a trust being laid upon the Japanese companions of our Journey, the reader may easily imagine, that none are chose, but persons of known candor and fidelity, and who are otherwise employ'd in affairs relating to the inspection and regulation of our trade, besides some of the Governors own domesticks. Nay far from relying meerly on their faithfulness and sincerity, though perhaps never so often approv'd of, all those, that are to go with us, from the leader down to the meanest servant, (those only excepted, who must look after the horses, and are frequently chang'd) must, before they set out on this Journey, oblige them-

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selves by a solemn and dreadful oath, sign'd as usual with their blood, to give notice to the Government at Nagasaki, of whatever they observe to be done, either by the Dutch, or by their own Countrymen, contrary to the standing laws of the country, and the many particular instructions, which are given them.

I went to the Emperor's court twice my self, to my very great satisfaction: the first time, in the year 1691 with Henry von Butenheim, a gentleman of great candour, affability and generosity, and well vers'd in the customs and language of the Japanese, who by his good conduct knew how to keep up the reputation of his masters without prejudice to their interest; the second time, in 1692, with Cornelius van Outhoorn, brother to the Governor general at Batavia, a gentleman of great learning, excellent sense, and well skill'd in several languages, who by his innate affability found means particularly to ingratiate himself into the affection of this proud and jealous nation, and promoting the interest of his masters, so much as lay in his power, discharg'd all the duties of his office to the entire satisfaction both of those, who sent him, and of those, to whom he was sent. I will here give a particular account, by way of a Journal, of what occur'd to me remarkable in these two Journies, having first premis'd some general observations, which seem'd to me to be necessary to facilitate the understanding of what I shall lay down in the Journals themselves, with all the sincerity, I am capable off.

The preparations for our Journey consist in the following particulars. The very first thing to be done, is to look out proper presents for his Imperial Majesty, for his Privy counsellors, and some other great officers at Jedo, Miako and Osacca, the whole amounting, as near as possible, to a certain sum, to sort them, and particularly to assign to whom they are to be deliver'd. Afterwards they must be put up into leather bags, which are carefully wrapt up in mats, in order to preserve them from all accidents in so long a Journey, and for a farther security several seals

*The Author  
makes this  
Journey twice.*

*Preparations  
for our Jour-  
ney.  
1. Choosing of  
the presents.*

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are affix'd unto them. It is the business of the Governors of Nagasaki, to judge and determine, what might prove acceptable to the Court. They take out of the goods laid up in our ware houses what they think proper, and give instructions to the departing Director, about such things, as should be sent over from Batavia the next year. Sometimes some of their own goods, they have been presented with by the Chinese, are put in among these presents, because by this means they can dispose of them to the best advantage, either by obliging us to buy them at an excessive and their own price, or by exchanging them for other goods. Now and then some uncommon curiosities, either of nature or art, are brought over from Europe, and other parts of the world, on purpose, to be presented to the Emperor. But it often happens, that they are not approved of by these rigid censors. Thus, for instance, there were brought over in my time, two brass fire engines of the newest invention, but the Governors did not think it proper, that they should be presented to the Emperor, and so return'd them to us, after they had first seen them tried, and taken a pattern of them: another time the bird Casuar was sent over from Batavia, but likewise dislik'd and denied the honour of appearing before the Emperor, because they heard he was good for nothing but to devour a large quantity of victuals. After sometime spent in chusing and getting ready these presents, they are brought on board a barge with necessary provisions, three or four weeks before our departure, and sent by water to Simonoseki, a small town, situate upon the extremity of the great Island Nipon, where they wait our arrival by land. Formerly our Ambassador, with his whole retinue, embark'd at the same time, to go thither by water, whereby we sav'd a great deal of trouble and expence we must now be at in travelling by land, but a violent storm having once put the whole company into eminent danger, and the voyage having been often, by reason of the contrary winds, too long and too tedious, the Emperor hath order'd, that for the future we should go thither by land. This

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barge, on board which the Imperial presents are carried to Simonoseki, is kept in the harbour of Nagasaki, at the expence of the company, for this sole purpose, and cannot be made use of for any other whatsoever. The presents for the Imperial Court, and other heavy baggage, being sent before us, the rest of the time till our departure is spent upon such vast preparations for our journey, as if we design'd some great expedition into a remote part of the world.

The first, and indeed the most essential part of these preparations, consists in nominating, and giving proper instructions, to the several officers, and the whole retinue, that is to go with us to Court. The Governors appoint one of their Joriki's, or military officers of the first rank, to be Bugio, that is, head and commander in chief. He is to represent the authority of his masters, as a badge whereof he hath a pike carried after him. A Dosin, or inferior military officer, is order'd to assist him in quality of his Deputy. Both the Joriki and Dosin are taken from among the domesticks of one of the Governors, who stays that year at Nagasaki. To these are added two beadles, by the name and in quality of Tsioosin, or Town-messengers. Both the Tsioosin and the Dosin, carry by virtue of their office a halter about them, to arrest and secure, at command or wink from the Joriki, any person guilty, or only suspected to be guilty of any misdemeanor. All these persons, besides the officers attending the Bugio, are look'd upon as military men, and as such have the privilege of wearing two swords. 'Tis from thence they are call'd Samurai, which signifies persons who wear two swords, or soldiers, all persons, that are not either noblemen by birth, or in some military employment, being by a late Imperial edict denied this privilege.

1. *Appointing the persons, who are to attend us up to Court.*

I have observ'd in the preceeding book, that our Interpreters are divided into two companies, the upper or superior, consisting of the eight chief Interpreters, and the inferior including all the rest. The Ninban, or President for the time being, of each of these companies,

*Interpreters*

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is appointed of course to attend us in this journey. To these is now added a third, as an apprentice, whom they take along with them to qualify him for the succession, and to shew him betimes, and by proper experience, how for the future he must behave himself on the like occasion. All the chief officers, and all other persons that are able to do it, take some servants along with them, partly to wait upon them, partly for state. The Bugio, or commander in chief, and the principal Interpreter take as many as they please, the other officers, each two or three, as they are able, or as their office requires. The Dutch Captain, or Ambassador may take three, and every Dutchman of his retinue is allow'd one. The Interpreters commonly recommend their favourites to us, the more ignorant they are of the Dutch Language, the better it answers their intention. Not to mention some other persons, who by order, or special leave of the Governors and Interpreters, make the journey in company with us, and indeed at our expence too, tho' otherwise they have no manner of business upon our account. All these future companions of our voyage, whom I have hitherto mention'd, have leave to make us some friendly visits at Desima, sometime before our departure, in order to get before hand a little acquainted with us. There are many among them, who would willingly be more free and open with us, were it not for the solemn oath they must all take before their departure, but much more for the fear of being betray'd by others, since by virtue of the same oath, they are oblig'd all, and every one of them, to have a strict and watchful eye, not only over the Dutch, but also over the conduct of each other, particularly with regard to the Dutch.

*Hiring of  
Horses and  
Porters.*

Another essential branch of the necessary preparations for our journey, is the hiring of Horses and Porters, for us and our baggage. This is the chief Interpreter's business, as keepers of our purse, who is also appointed to take care, that whatever is wanted during the whole journey, be provided for. 'Tis he likewise, that gives

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orders to keep every thing in readiness to march, the minute the Bugjo, as commander in chief, is pleas'd to set out.

Two days before our departure from Nagasaki, every one must deliver his cloak bag and portmantle to proper people, to be bound up, so that in an instant they may be tied to the Horses, and again untied. This is not done after our European manner, but after a particular one of their own, which deserves to be here describ'd.

A plain wooden saddle, not unlike the packsaddles of

*Accoutre-  
ments and  
manner of  
travelling on  
Horseback.*

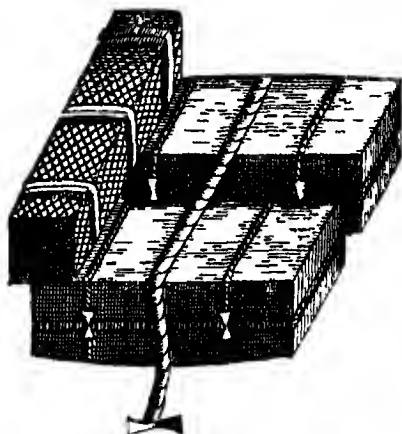


FIG. 92. The trunks and Adofski, being part of the accoutrements of horses.

the Swedish Post-horses, is girded on the Horse with a poitral, or breast leather, and crupper. Two latches are laid upon the saddle, which hang down on both sides of the Horse, in order to their being conveniently tied about two portmantles, which are put on each side, in that situation, which is thought the most proper to keep them in a due ballance. For when once tied together, they are barely laid on the Horse's back, without any other thong or latchet to tie them faster, either to the saddle, or to the Horse. However, to fasten them in some measure, a small long box, or trunk, call'd by the

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Japanese Adofski is laid over both portmantles upon the Horse's back, and tied fast to the saddle with thongs; over the whole is spread the travellers covering and bedding, which are tied fast to the Adofski and side trunks, with broad lin'd sashes, the middle cavity between the two trunks, fill'd up with some soft stuff, is the traveller's seat, where he sits, as it were upon a flat table, otherwise comodiously enough, and either cross leg'd, or with his legs extended hanging down by the Horse's neck, as he pleases or finds it most convenient. Particular care must be taken to sit right in the middle, and not to lean too much on either side, which would either make the Horse fall, or else the side trunks and rider. In going up and down hills the footmen and stable grooms hold the two side trunks fast, for fear of such an accident. The traveller mounts the horse, and alights again, not on one side as we Europeans do, but by the horse's breast, which is very troublesome for stiff legs. The Horses are unsaddled and unladen in an instant. For having taken the bed-cloths away, which they do first of all, they need but untie a latchet, or two, which they are very dextrous at, and the whole baggage falls down at once. The latchets, thongs, and girths, made use of for these several purposes are broad, and strong, made of cotton, and withal very neatly work'd, with small oblong, cylindrical pieces of wood at both ends, which are of great use to strain the latchets, and to tie things hard. (Fig. 92.)

The Saddle (Fig. 93) is made of wood, very plain, with a cushion underneath, and a caparison behind, lying upon the horse's back, with the traveller's mark, or arms, stitch'd upon it. Another piece of course cloth hangs down on each side, as a safeguard to the horse, to keep it from being daub'd with dirt. These two pieces are tied together loosely under the horse's belly. The head is cover'd with a net-work of small but strong strings, to defend it, and particularly the eyes, from flies, which are very troublesome to them. The neck, breast, and other parts are hung with small bells.

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The side-trunks, or portmantles, which are fill'd only with light stuff, and sometimes only with straw, are a sort of a square trunk, made of stiff horse-leather, about five spans long, three broad, and three deep. The cover is made likewise of leather, somewhat larger, and so deep,

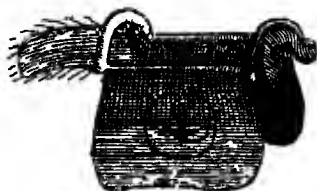


FIG. 93. The saddle.

as to cover the lower part down to the bottom. Tho' they hold out rain very well, yet for a greater security they are wrapt up in mats, with strong ropes tied about them, for which reason, and because it requires some time to pack them up, they are seldom unpack'd till you are come to the journey's end, and the things, which are the most wanted upon the road, are kept in the Adofski. (Fig. 94.)

The Adofski, is a small thin trunk, or case, about six spans in length, one broad and one deep. It contains one



FIG. 94. The Adofski by itself.

single drawer, much of the same length, breadth, and depth. It hath a little door, or opening on one side, which can be lock'd up, and by which you can come conveniently at the drawer, without untying the Adofski. What things are daily wanted upon the road, must be kept in this trunk. It serves likewise to fasten the two portmantles, or side-trunks, which would otherwise require



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*Remaining  
parts of a  
Traveller's  
Equipage.*

a stick. It is made of thick strong grey paper, and further to secure it against all accidents of a long voyage, blew strings are ty'd about it in form of a net, very neatly.

To compleat our traveller's equipage, some other things are requisite, which are commonly ty'd to the portmantles. Such are

A string with Senni, or Puties, a brass money with a hole in the middle, they being more proper to buy what necessaries are wanted on the road, than silver-money, which must be weigh'd. People that travel on horseback, tie this string behind them to one of the sashes of their seats. Foot-travellers carry it in a basket upon their back.

A lanthorn of varnish'd and folded paper, with the possessor's arms painted upon its middle. This is carried before travellers by their footmen upon their shoulder, in travelling by night. It is ty'd behind one of the portmantles, put up in a net, or bag, which again hath the possessor's arms, or marks printed upon it, as have in general the cloaths and all other moveables, travellers of all ranks and qualities carry along with them upon their journeys.

A brush made of horse's hairs, or black cock feathers, to dust your seat and cloaths. It is put behind your seat on one side, more for shew, than use.

A water-pail, which is put on the other side of the seat, opposite to the brush, or any where else.

Shoes, or slippers, for horses and footmen. These are twisted of straw, with ropes, likewise of straw, hanging down from them, whereby they are tied about the horses feet, instead of our European Iron horse-shoes, which are not us'd in this country. They are soon worn out in stony slippery roads, and must be often chang'd for new ones. For this purpose, the men that look after the horses, always carry a competent stock along with them, ty'd to the portmantles, tho' they are to be met with in every village, and even offerd them to sale by poor children begging along the road. Hence it may be said, that this

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country hath more farriers, than perhaps any other, tho' in fact it hath none at all.

I must beg leave to observe, that besides the several things hitherto mention'd, which travellers usually carry along with them in their journies, I had for my own private use a very large Javan box, which I had brought with me from Batavia. In this box I privately kept a large mariner's compass, in order to measure the directions of the roads, mountains, and coasts, but openly, and exposed to every body's view, was an inkhorn, and I usually fill'd it with plants, flowers, and branches of trees, which I figur'd and described, (nay under this pretext, whatever occur'd to me remarkable :) Doing this, as I did it free and unhindred, to every bodies knowledge, I should be wrongly accus'd to have done any thing which might have proved disadvantageous to the company's trade in this country, or to have thereby thrown any ill suspicion upon our conduct from so jealous and circumspect a nation. Nay, far from it, I must own, that from the very first day of our setting out, till our return to Nagasaki, all the Japanese companions of our voyage, and particularly the Bugjo, or commander in chief, were extreemly forward to communicate to me, what uncommon plants they met with, together with their true names, characters and uses, which they diligently enquired into among the natives. The Japanese a very reasonable and sensible People, and themselves great lovers of plants, look upon Botany, as a study both useful and innocent, which pursuant to the very dictates of reason and the law of nature, ought to be encourag'd by every body. Thus much I know by my own experience, that of all the nations I saw and convers'd with in my long and tedious travels, those the least favour'd botanical learning, who ought to have encourag'd it most. Upon my return to Nagasaki, Tonnemon, secretary and chief counsellor to the Governors, being once at Desima, sent for me, and made me by the chief Interpreter Siukobé, the following compliment: That he had heard with great pleasure from Asagina Sindanosin,

*Several things  
carried by the  
Author.*

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our late Bugio, how agreeably I had spent my time, and what diversion I had taken upon our Journey in that excellent and most commendable study of Botany, whereof he, Tonnemon, himself, was a great lover and encourager. But I must confess likewise, that at the beginning of our journey, I took what pains, and tried what means I could to procure the friendship and assistance of my fellow travellers, obliging some with a submissive humble conduct, and ready assistance, as to physic and physical advice, others with secret rewards for the very meanest services and favours, I receiv'd from them.

*Cloak.* A traveller must not forget to provide himself with a large cloak, against rainy weather. This is made of double varnish'd oil'd paper, and withal so very large and wide, that it covers and shelters at once man, horse and baggage. It seems the Japanese have learnt the use of it, together with the name Kappa, from the Portuguese. Foot travellers wear it in rainy weather, instead of cloaks or coats of the same stuff.

*Hat.* To keep off the heat of the Sun travellers must be provided with a large hat, which is made of split bambous, or straw, very neatly and artfully twisted, in form of an extended Sombreiro, or Umbrello. It is tied under the chin with broad silk bands lin'd with cotton. It is transparent and exceedingly light, and yet, if once wet, will let no rain come through. Not only the men wear such hats upon their journies, but also the women in cities and villages, at all times, and in all weather, and it gives them no disagreeable look.

*Breeches.* The Japanese upon their journies wear very wide breeches, tapering towards the end, to cover the legs, and slit on both sides to put in the ends of their large long gowns, which would otherwise be troublesome to them in walking or riding. Some wear a short coat or cloak over the breeches. Some instead of stockings tie a broad ribbon about their legs. Ordinary servants, chiefly Norimonmen and pikebearers, wear no breeches at all, and for expeditions sake tack their gowns quite up to their

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belt, exposing their back and privy parts naked to every bodies view, which they say, they have no reason at all to be asham'd of.

The Japanese of both sexes never go abroad without fans, as we Europeans seldom do without gloves. Upon their journeys they make use of a fan, which hath the roads printed upon it, and tells them how many miles they are to travel, what inns they are to go to, and what price victuals are at. Some instead of such a fan make use of a road book, which are offer'd them to sale by numbers of poor children begging along the road. The Dutch are not permitted, at least publickly, to buy any of these fans or road books.

After this manner travellers equip themselves for their journies in this country. A Japanese on horseback, tuck'd up after this fashion, makes a very odd comical figure at a distance. For besides that they are generally short siz'd and thick, their large hat, wide breeches and cloaks, together with their sitting cross legg'd, make them appear broader than long. Upon the road they ride one by one. Merchants have their horses, with the heavy baggage, pack'd up in two or three trunks or bales, led before them. They follow sitting on horseback after the manner above describ'd. As to the bridle, the traveller hath nothing to do with that, the horse being led by it by one of his Footmen, who walks at the horse's right side next by the head, and together with his companions, sings some merry song or other, to divert themselves, and to animate their horses.

The Japanese look upon our European way of sitting on horseback, and holding the bridle one self, as warlike, and properly becoming a soldier. For this very reason they seldom or never use it in their journies. It is more frequent among people of quality in cities, when they go a visiting one another. But even then the rider (who makes but a sorry appearance, when sitting after our manner,) holds the bridle meerly for form, the horse being nevertheless led by one, and sometimes two footmen, who

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walk on each side of the head, holding it by the bit. The saddling of their horses differs but little from ours. Their saddles come nearer our German saddles, than those of any Asiatic Nation. The stirrup-leathers, or Gambados, are very short. A broad round leather hangs down on both sides, after the fashion of the Tartars, for to defend the leggs. The stirrup is made of Iron, or Sowaas, and withal very thick and heavy, not unlike the sole of a foot, and open on one side, for the rider to get his foot lose with ease in case of a fall. The stirrups are commonly of an exceeding neat workmanship, and inlaid with silver. The reins are not of leather, as ours, but of silk, and fasten'd to the bit. Not to mention at present some other ornaments.

*Manner of  
travelling in  
Norimons and  
Cangos.*

Besides going on horseback, there is another more stately and expensive way of travelling in this country, and that is to be carried in Norimons and Cangos, or particular sorts of chairs, or litters. The same is usual likewise in cities. People of quality are carried about after this manner for state, others for ease and convenience. There is a wide difference between the litters, men of quality go in, and those of ordinary people. The former are sumptuous and magnificent, according to every one's rank and riches. The latter are plain and simple. The former are commonly call'd Norimons, the latter Cangos. The vulgar (in all nations master of the language) have call'd them by two different names, tho' in fact they are but one thing. Norimon signifies, properly speaking, a thing to sit in, Cangos, a basket, or dosser. Both sorts rise thro' such a variety of degrees, from the lowest to the highest, from the plainest to the most curious, that a fine Cangos is scarce to be distinguish'd from a plain and simple Norimon, but by its pole. The pole of a Cangos is plain, massy, all of one piece, and smaller than that of a Norimon, which is large, curiously adorn'd, and hollow. The pole of a Norimon is made up of four thin boards, neatly join'd together in form of a wide arch, and much lighter than it appears to be. The bigness and length of

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these poles hath been determin'd by the political laws of the Empire, proportionable to every one's quality. Princes and great Lords shew their rank and nobility, amongst other things particularly, by the length and largeness of the poles of their Norimons. People, who fancy themselves to be of greater quality, than they really are, are apt now and then to get the poles of their Norimons, or Cangos made larger, than they ought to have them. But then also, they are liable to be oblig'd by the magistrates, if they come to know of it, to reduce them to their former size, with a severe reprimand, if not a considerable fine, into the bargain. This regulation however doth not concern the women, for they may, if they please, make use of larger poles, than otherwise their own and their husbands quality would entitle them to. The Norimon itself is a small room, of an oblong square figure, big enough for one person conveniently to sit or lie in, curiously twisted of fine thin split Bambous, sometimes japan'd and finely painted, with a small folding-door on each side, sometimes a small window before and behind. Sometimes it is fitted up for the conveniency of sleeping in it. It ends in a small roof, which in rainy weather is cover'd with a covering of varnish'd paper. It is carried by two, four, eight or more men, according to the quality of the person in it, who, if he be a Prince, or Lord of a Province, they carry the pole on the palms of their hands, otherwise they lay it upon their shoulders. All these Norimon-men are clad in the same livery, with the coat of arms, or mark of their masters. They are every now and then reliev'd by others, who in the mean time walk by the Norimons side. But of this more in another place. The Cangos are not near so fine, nor so well attended. They are much of the same figure, but smaller, with a square, solid, sometimes with a round pole, which is either fasten'd to the upper part of the roof, or put thro' it underneath. The Cangos commonly made use of for travelling, chiefly for carrying people over mountains, are very poor and plain,

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and withal so small, that one cannot sit in them without very great inconveniency, bowing his head downward, and laying the legs across; for they are not unlike a basket with a round bottom, and flat roof, which one reaches with his head. In such Cangos we are carried over the rocks and mountains, which are not easily to be pass'd on horseback. Three Men are appointed for every Cango, who indeed, for the heaviness of their burden, have enough to do.

### Chap. II.

A general Description of the Way by Water and Land, from Nagasaki to Jedo, the Emperor's Residence.

*Highway.*



Any Centuries ago the Empire of Japan hath been divided into Seven great Tracts of Land, as I have shewn at large in the fifth chapter of the first book, wherein I laid down a general Geographical Description of it. To make travelling easy and convenient, every one of these tracts is bound by a highway, and because in success of time they have been again sub-divided into several Provinces, so there are particular ways leading to and from every one of these Provinces, and all ending into the great highway, as small rivers loose themselves into great ones. They borrow'd their names from that tract, or province, to which they lead. But of this more in another place.

*Description thereof.*

These highways are so broad and large, that two companies, tho' never so great, can conveniently and without hindrance, pass by one another. In this case that company, which according to their way of speaking, goes up, that is, to Miaco, takes the left side of the way, and that which comes from Miaco, the right. All the highways are divided, for the instruction and satisfaction of travellers, into measur'd miles, which are all mark'd, and begin from the great bridge at Jedo, as the common

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centre of all highways. This bridge is by way of pre-eminence call'd Niponbas, that is, the Bridge of Japan. By this means a traveller, in whatever part of the Empire he be, may know at any time, how many Japanese miles it is from thence to Jedo, the Imperial residence. The miles are marked by two small hills, thrown up one on each side of the way, opposite one to another, and planted at the top with one or more trees.

At the end of every tract, province, or smaller district, a wooden, or stone-post, or pillar, is set up in the highway, with characters upon it, shewing what provinces, or lands they are, which there bound upon one another, and to whom they belong. *Posts set up in the Highways.*

The like posts, or pillars, are erected at the entry of sideways, which turn off from the great highway, likewise with characters upon them, shewing what province, or dominion they lead to, and how many leagues the next remarkable place is from thence.

In our journey to court we pass through two of these chief highways, and go by water from one to the other, so that our whole journey is divided into three parts. In the first place we set out from Nagasaki, to go by land across the Island Kiusju, to the town of Kokura, where we arrive in five days time. From Kokura we pass the streights in small boats going over to Simonoseki, which is about two leagues off where we find our abovemention'd barge riding at anchor and waiting our arrival, this harbour being very convenient and secure. The way from Nagasaki to Kokura, is call'd by the Japanese Saikaido, which is as much as to say, the Western grounds way. At Simonoseki we go on board our barge to proceed from thence to Osacca, where we arrive in eight days, more or less, according as the wind proves favourable or contrary; sometimes we go no farther with our barge, than Fiogo, because of the shallowness and unsafe riding at anchor in the harbour of Osacca. Osacca, is a city very famous for the extent of its commerce, and the wealth of its Inhabitants. It lies about thirteen Japanese water leagues from *Our Journey to Court divided into three Parts.*



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Fiogo, which we make in small boats, leaving our large barge at that place to wait our return. From Osacca we go again by land, over the continent of the great Island Nipon, so far as Jedo, the Emperor's residence, where we arrive in about fourteen days or more. The way from Osacca to Jedo is by the Japanese call'd Tookaido, that is, the Sea, or coast-way. We stay at Jedo about twenty days, or upwards, and having had our audience of his Imperial Majesty, and paid our respects to some of his chief ministers and great favourites, we return to Nagasaki the same way, compleating our whole journey in about three months time.

*Its length.*

Our journey from Nagasaki to Jedo is at least of three hundred and twenty three Japanese Leagues of different length. From Nagasaki to Kokura they compute fifty three Leagues and a half, from Kokura to Osacca, a hundred thirty six at least, and a hundred forty six at farthest, and from Osacca to Jedo, a hundred thirty three Leagues and thirteen Tsjo, so that the whole comes to three hundred and twenty three at least, and at farthest three hundred and thirty three Japanese Leagues, which may be computed equal to about two hundred German miles.

*Length and  
division of the  
Japanese  
Leagues.*

The Japanese Leagues, or miles are not equally long. The Land leagues upon the Island Kiusiu, and in the province Isje, are of fifty Tsjo each, the other common leagues only of thirty six. Tsjo, is the measure of the length of a street. Upon good roads I found the former long leagues to be of a good hours riding, the latter and shorter only of three quarters of an hour. The Tsjo contains sixty Kin, or Mats, according to their way of measuring, or about as many European fathoms, so that the great leagues contain three thousand, and the small ones two thousand one hundred and sixty Kins, or fathoms each. As to their water leagues, two and a half make a German mile, without their country, but within it, as they express themselves, that is, between and about their Islands, they measure them according to the course of

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the coasts, without any certainty at all, so that I am not well able to determine what proportion they bear to the land leagues, or German miles; only I found in general, that they are shorter than the land leagues.

In most parts of Saikaido, and every where upon *Roads*. Tokaido, between the towns and villages there is a streight row of firrs planted on each side of the road, which by their agreeable shade make the Journey both pleasant and convenient. The ground is kept clean and neat, convenient ditches and outlets are contriv'd to carry the rain water off towards low fields, and strong dikes are cast up to keep off that, which comes down from higher places. This makes the road at all times good and pleasant, unless it be just rainy weather and the ground slimy. The neighbouring villages must jointly keep them in repair, and take care, that they be swept and clean'd every day. People of great quality, in their Journey's, cause the road to be swept with brooms, just before they pass it; and there lie heaps of sand in readiness at due distances (which are brought thither some days before) to be spread over the road in order to dry it in case it should rain upon their arrival. The Lords of the several Provinces, and the Princes of the Imperial blood in their Journies, find at every two or three leagues distance, huts of green leav'd branches erected for them, with a private apartment, where they may step in for their pleasures, or necessities. The Inspectors for repairing the highway, are at no great trouble to get people to clean them; for whatever makes the roads dirty and nasty, is of some use to the neighbouring country people, so that they rather strive, who should first carry it away. The pine-nuts, branches and leaves, which fall down daily from the firrs, are gather'd for fewel, and to supply the want of wood, which is very scarce in some places. Nor doth horses dung lie long upon the ground but it is soon taken up by poor country children and serves to manure the fields. For the same reason care is taken, that the filth of travellers be not lost, and there are in several places, near country people's houses,

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or in their fields, houses of office built for them to do their needs. Old shoes of horses and men, which are thrown away as useless, are gather'd in the same houses, and burnt to ashes, along with the filth, for common dung, which they manure all their fields withal. Provisions of this nasty composition are kept in large tubs, or tuns, which are buried even with the ground, in their villages and fields, and being not cover'd, afford full as ungrateful and putrid a smell of radishes (which is the common food of country people) to tender noses, as the neatness and beauty of the road is agreeable to the eyes.

*Mountains.* In several parts of the country the roads go over hills and mountains, which are sometimes so steep and high, that travellers are necessitated to get themselves carried over them in Cangos, such as I have describ'd in the preceding chapter, because they cannot without great difficulty and danger pass them on horseback. But even this part of the road, which may be call'd bad in comparison to others, is green and pleasant, for the abundance of springs of clear water and verdant bushes, and this all the year round, but particularly in the spring, when the flower-bearing trees and shrubs, as the Fusi, Tsubacki, Satsuki, Utsugi, Temariqua, being then in their full blossom, prove such an additional beauty, affording to the eye so curious a view, and filling the nose with so agreeable a scent, as one should scarce meet with any where else.

*Rivers.* Several of the Rivers we are to cross over, chiefly upon Tookaido, run with so impetuous a rapidity towards the sea, that they will bear no bridge nor boat, and this by reason partly of the neighbouring snow-mountains, where they arise, partly of the frequent great rains, which will swell them to such a degree, as to make them overflow their banks. These must be forded thro' in shallow places. Men, horses, and baggage, are deliver'd up to the care of certain people, bred up to this business, who are well acquainted with the bed of the river, and the places which are the most proper for fording. These people, as they are made answerable for their passenger's lives, and all

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accidents that might befall them in the passage, exert all their strength, care and dexterity to support them with their arms, against the impetuosity of the river, and the stones rolling down from the mountains, where the rivers arise. Norimons are carried over by the same people upon their arms.

The chief of these rivers is the formidable Ojingawa, which separates the two Provinces Tootomi and Surunga. The passage of this river is what all travellers are very apprehensive of, not only for its uncommon rapidity and swiftness, but because sometimes, chiefly after rains, it swells so high, that they are necessitated to stay several days on either bank, till the fall of the water makes it passable, or till they will venture the passage, and desire to be set over at their own peril. The rivers Fusi Jedagawa, and Abikawa, in the last mention'd Province, are of the like nature, but not so much dreaded.

There are many other shallow and rapid rivers, but because they are not near so broad as those abovemention'd, nor altogether so impetuous, passengers are ferried over them in boats, which are built after a particular fashion proper for such a passage, with flat thin bottoms, which will give way, so that if they run aground, or upon some great stone, they may easily, and without any danger slide over it and get off again. The chief of these are, the river Tenriu in the Province Tootomi; Fudsikawa, in the Province Suruga; Benrju, in the Province Musasi, and the river Askagawa, which is particularly remarkable, for that its bed continually alters, for which reason inconstant people are compar'd to it in Proverb.

*Particular  
Boats.*

Strong broad bridges are laid over all other rivers, which do not run with so much rapidity, nor alter their beds. These bridges are built of cedar-wood, and very curiously kept in constant repair, so that they look at all times, as if they had been but lately finish'd. They are rail'd on both sides. The perpendicular rails stand at about a fathom's distance from each other, and there are two upon every arch, if they be not of a larger size, for

*Bridges.*

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the commodious passage of boats and ships under the bridge. As one may travel all over Japan without paying any taxes or customs, so likewise they know nothing of any money to be paid by way of a toll for the repair of highways and bridges. Only in some places the custom is, in wintertime, to give the bridge-keeper, who is to look after the bridge, a Senni, or farthing for his trouble.

The most famous bridges in Japan, and the most remarkable for their structure and largeness are, 1. Setanofas, is the bridge over the river Jedogawa, where it comes out of a large fresh water lake, in the Province Oomi. This bridge is supported, in the middle, by a small Island, and consequently consists of two parts, the first whereof hath 36 Kins, or fathoms, in length, and the second 96. This river, which runs thro' Osacca, and then looses itself into the sea, hath several other bridges laid over it, some whereof are still larger. There is one for instance, near the small town of Udsi, two near Fusimi, two near Jodo and seven in the city of Osacca, not to mention some smaller ones, which are laid over its arms. This river is also navigable for small boats, but they do not come up higher than Udsi. 2. Jafagibas, near the city Okasacki, in the Province Mikawa, is 208 fathoms long. This river is also navigable for small boats, which from the sea-side come up so far as this bridge. 3. Josidanobas, near the city Josida, in the same province, is 120 Kins, or fathoms long. In high-water even large barges can come up this river as far as this city. 4. Rokugonofas, in the Province Musasi, was 109 Kins long. This bridge was by the impetuosity of the river, much swell'd by great rains, wash'd away in 1687, and in all likelihood will never be rebuilt, because the river being very near the residence of the Emperor, its security seems to require, that there be no bridge over it. 5. Niponbas, that is, the Bridge of Japan, so call'd by way of pre-eminence. It lies just opposite to the Imperial palace, in the middle of the capital city of Jedo, and is particularly famous, because the leagues, which all the high ways in

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Japan are divided into, begin to be computed from thence, and are continued to the very extremities of this mighty and powerful Empire. All the bridges are laid over the banks of the river at least two fathoms on each side, and open with their rails like two wings. For this reason four Kins, or fathoms must be added to the length above-mention'd.

That part of our Journey to court, which we are to make by water, is made along the coasts of the great Island Nipon, which we have on our left, steering our course so, as to continue always in sight of land, not above one or two leagues off it at farthest, that in case of a storm arising it should not be out of our power forthwith to put into some harbour or other. Coming out of the streights of Simonoseki, we continue for some time in sight of the South Eastern coasts of the Island Kiusju, which we went over by land, going from Nagasaki to Kokura. Having left the coasts of Kiusiu, we come in sight of those of the Island Tsikoku, we then make the Island Awadsi, and steering between this Island on our right, and the main continent of the Province Idsumi, on our left, we at last put into the harbour of Osacca, and so end that part of our Journey to Court, which must be made by sea. All these coasts are very much frequented, not only by the Princes and Lords of the Empire, with their retinues, travelling to and from Court, but likewise by the merchants of the country, going from one province to another, to traffick, to dispose of their goods and to buy others, so that one may chance, on some days, to see upwards of an hundred ships under sail. The coasts hereabouts are rocky and mountainous, and many of the mountains cultivated up to their very tops; otherwise they are well inhabited, and stock'd with villages, castles and small towns. There are very good harbours in several places, where ships put in at night, to lie at anchor, commonly upon good clean ground in four to eight fathoms.

*Voyage from  
Simonoseki to  
Osacca.*

In this voyage we pass by innumerable small Islands, *Islands.*

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particularly the streights between Tsikoko and Nipon are full of them. They are all mountainous, and for the most part barren and uncultivated rocks. Some few have a tolerable good soil, and sweet water. These are inhabited, and the mountains, though never so steep, cultivated up to their tops. The mountains of such Islands, as are inhabited, (as also of the main continent of Nipon) have several rows of firs planted for ornament's sake along their ridge at top, which makes them look at a distance, as if they were fringed, and withal affords a very curious prospect. There is hardly an Island, of the inhabited ones, but what hath a convenient harbour, with good anchoring ground, where ships may lie safe. All Japanese pilots know this very well, and will sometimes come to an anchor upon very slight pretences. Nor indeed are they much to be blamed for an over carefulness, or too great a circumspection, which some would be apt to call fear and cowardize. For it must be consider'd, that by the laws of the Empire, their ships must not be built strong enough to bear the shocks and tossing of huge raging waves: the cabin itself, and the goods on board, are scarce secure from rain and sea-water, before they drop anchor and take down the mast. The deck is built so loose, that it will let the water run through, before the mast hath been taken down, and the ship cover'd, partly with mats, partly with the sails. The stern is laid quite open, and if the sea runs high, the waves will beat in on all sides. In short the whole structure is so weak and thin, that a storm approaching, unless anchor be forthwith cast, the sails taken in, and the mast let down, it is in danger every moment to be shatter'd to pieces and sunk.

## BUILDINGS ALONG THE ROAD

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### Chap. III.

A general Description of the several Edifices, and Buildings, publick and private, we met with along the Road.



IN our Journey to Court we met with the following structures and buildings: all sorts of ships and barges in our voyage by sea, and in our Journey by land, many sacred and civil, publick and private buildings, as for instance; Castles, cities, boroughs, villages, hamlets, posthouses, inns, eating houses, publick places for proclamations and orders from the Government, places of executions, temples, convents, idols and relicks, of all which I propose to give a general description in this and the following chapter.

All the ships and boats, we met with in our voyage by Sea, were built of firr or cedar-wood, both which grow in great plenty in the Country. They are of a different

structure, according to the purposes, and the waters they are built for. The Pleasure boats, which make up one sort, and are made use of only for going up and falling down rivers, or to cross small bays, are again widely different in their structure, according to the possessor's fancy. Commonly they are built for rowing. The first and lowermost deck is flat and low. Another more lofty with open windows stands upon it, and this may be by folding skreens divided as they please into several partitions. The roof, and several parts of the Ship, are curiously adorn'd with variety of flags and other ornaments. The figures of these boats will give the reader a better idea, than could be expected from the most accurate description. (Figs. 95, 96.)

The merchant ships, which venture out at sea, though not very far from the coasts, and serve for the transport of men and goods, from one Island, or Province, to another, are the largest naval buildings of this Country.

*Ships.*

*Pleasure  
boats.*

*Merchant  
Ships.*



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They deserve a more accurate description, as by their means trade and commerce is carried on with all parts of the Empire. They are commonly fourteen fathom long, and four fathom broad, built for sailing, as well as rowing; they run tapering from the middle towards the stem; both ends of the keel stand out of the water considerably. The

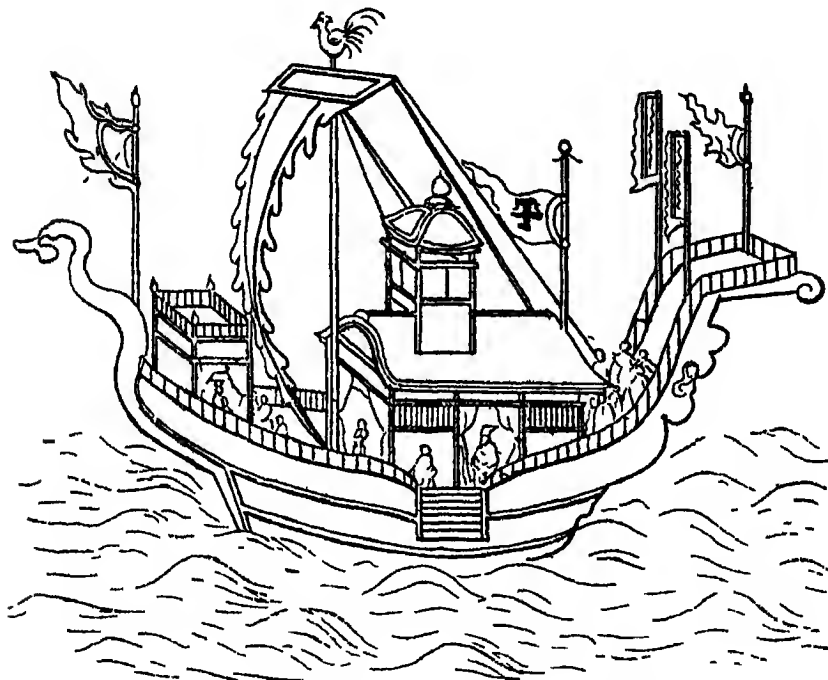


FIG. 95. A pleasure-boat, with the sail, flags, banners, etc.

body of the ship is not built roundish, as our European ones, but that part which stands below the surface of the water, runs almost in a streight line towards the keel. The stern is broad and flat, with a wide opening in the middle, which reaches down almost to the bottom of the ship, and lays open all the inside to the Eye. This opening was originally contriv'd for the easier management of the rudder, but since the Emperor hath taken the

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resolution to shut up his dominions to all foreigners, orders were issued at the same time, that no ship should be built without such an opening, and this in order to prevent his subjects from attempting to venture out to the main sea, on any voyage whatever. The deck is somewhat rais'd towards the stern. It is broader on the sides where

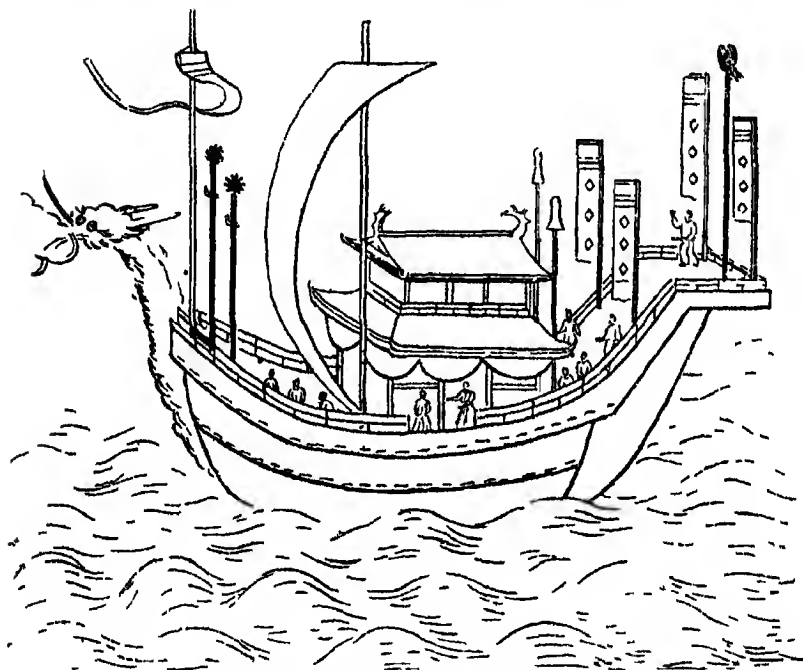


FIG. 96. A pleasure-boat, with the sail, flags, banners, etc.

it is flat and streight. It consists only of dealboards laid loose, without any thing to fasten them together. It rises but little above the surface of the water, when the ship hath its full lading. It is almost cover'd with a sort of a Cabin, full a man's height, only a small part of it towards the stem being left empty, for to lay up the anchor and other tackle. This cabin jets out of the ship about two foot on each side, and there are folding-windows round it, which may be open'd or shut, as pleasure or

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occasion require. In the furthestmost part are the cabins, or rooms, for passengers, separate from each other by folding-skreens and doors, with the floors cover'd with fine neat mats. The furthestmost cabin is always reckon'd the best, and for this reason assign'd to the chief passenger. The roof, or upper deck, is flattish, and made of neat boards curiously join'd together. In rainy weather the mast is let down upon the upper deck, and the sail extended over it for sailors, and the people employ'd in the ship's service, to take shelter under it, and to sleep at night. Sometimes, and the better to defend the upper deck, it is cover'd with common straw-mats, which for this purpose lie there at hand. The ship hath but one sail, made of hemp, and withal very large. She hath also but one mast, standing up about a fathom behind her middle towards the stern. This mast, which is of the same length with the ship, is wound up by pulleys, and again let down upon deck, when the ship comes to an anchor. (Figs. 97, 98.) The anchors are of Iron, and the cables twisted of straw, and stronger than one would imagine. Ships of this burden have commonly 30 or 40 hands a piece to row them, if the wind fails. The watermen's benches are towards the stern. They row according to the air of a song, or the tune of some words, or other noise, which serves at the same time to direct and regulate their work, and to encourage one another. They do not row after our European manner, extending their Oars streight forwards, and cutting just the surface of the water, but let them fall down into the water almost perpendicularly, and then lift them up again. This way of rowing, not only answers all the ends of the other, but is done with less trouble, and seems to be much more advantageous, considering either the narrowness of the passage, ships sometimes chance to have, when they pass either through straights, or by one another, or that the benches of the rowers are rais'd considerably above the surface of the water. Their oars are besides made in a particular manner, calculated for this way of rowing, being not all streight, like our

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European oars, but somewhat bent, with a moveable joint in the middle, which yielding to the violent presson of the water, facilitates the taking of them up. The timber-pieces and boards are fasten'd together in their joints and extremities, with hooks and bands of copper. The stem is adorn'd with a knot of fringes made of thin long black strings. Men of quality, in their voyages, have their cabin hung all about with cloth, whereupon is stitch'd their coats of arms. Their pike of state, as the badge of their authority, is put up upon the stern on one side of the rudder. On the other side there is a weather-flag for the use of the Pilot. In small ships, assoon as they

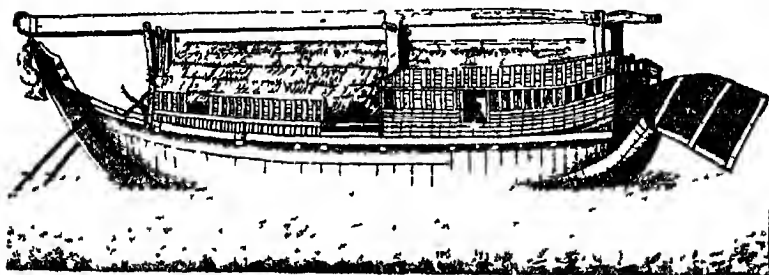


FIG. 97. A Japanese merchant-ship, with the mast let down upon deck.

come to an anchor, the rudder is wound up, and put ashore, so that one may pass thro' the opening of the stern, as thro' a back door, and walking over the rudder, as over a bridge, get ashore. (Figs. 97, 98.) Thus much of the ships. I proceed now to other structures and buildings, travellers meet with in their Journies by land.

It may be observ'd in general, that all the buildings of this country, either Ecclesiastical or Civil, publick or private, are by no means to be compar'd to ours in Europe, neither in largeness nor magnificence they being commonly low and built of wood. By virtue of the laws of the Empire the houses of private persons are not to exceed six Kins, or fathoms, in height. Nay, 'tis but seldom they build their houses so high, unless they design them

*Buildings.*

*Dwelling-Houses.*

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for ware-houses. Even the palaces of the Dairi, or Ecclesiastical hereditary Emperor, those of the Secular Monarch, and of all the princes and lords of the Empire, are not above one story high. And although there be many common houses, chiefly in towns, of two stories, yet the upper story, if otherwise it deserves that name, is generally very low, unfit to be inhabited, and good for little else, but to lay up some of the least necessary household goods, it being often without a cieling, or any other cover but the bare roof. The reason of their building their houses so very low, is the frequency of earthquakes this country is subject to, and which prove much more fatal to lofty and massy buildings of stone, than to low and small houses of wood. If the houses of the Japanese be not so large, lofty, or so substantially built as ours, they are on the other hand greatly to be admired for their uncommon neatness and cleanliness, and curious furniture. I could not help taking notice, that their furniture and the several ornaments of their apartments, make a far more graceful and handsome appearance in rooms of a small compass, than they would do in large lofty halls. They have none, or but few, partition walls, to divide their rooms from each other, but instead of them make use of folding skreens made of colour'd or gilt paper, and laid into wooden frames, which they can put on, or remove, whenever they please, and by this means enlarge their rooms, or make them narrower, as it best suits their fancy, or conveniency. The floors are somewhat raised above the level of the street, and are all made of boards, neatly cover'd with lin'd, well stuffed, fine mats, the borders whereof are curiously fring'd, embroider'd, or otherwise neatly adorn'd. Another law of the country imports, that all mats should be of the same size in all parts of the Empire, to wit, a Kin, or fathom long, and half a Kin broad. All the lower part of the house, the staircase leading up to the second story, if there be any, the doors, windows, posts and passages are curiously painted and varnished. The

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cielings are neatly cover'd with gilt, or silver colour'd paper, embellish'd with flowers, and the skreens in several rooms curiously painted. In short, there is not one corner in the whole house, but what looks handsome and pretty,

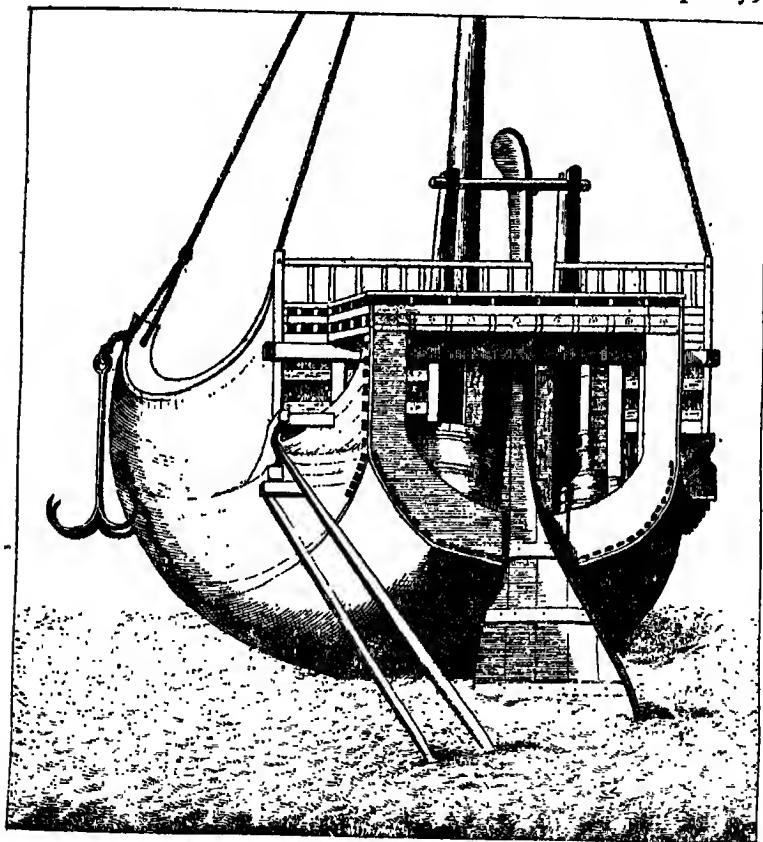


FIG. 98. A view of the stern of a merchant-ship, shewing its wide opening, rudder, oars and part of the inside.

and this the rather, since all their furniture being the produce of the country, may be bought at an easy rate. I must not forget to mention, that it is very healthful to live in these houses, and that in this particular they are far beyond ours in Europe, because of their being built

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all of cedar wood, or firs, whereof there is a great plenty in the country, and because of the windows being generally contrived so, that upon opening of them, and upon removing the skreens, which separate the rooms, a free passage is left for the air to strike through the whole house. I took notice, that the roof, which is cover'd with planks, or shingles of wood, rests upon thick, strong, heavy beams, as large as they can get them, and that the second story is generally built stronger and more substantial than the first. This they do by reason of the frequent Earthquakes, which happen in this country, because they observe, that in case of a violent shock, the pressure of the upper part of the house upon the lower, which is built much lighter, keeps the whole from being overthrown.

*Castles.* The Castles of the Japanese Nobility are built, either on great rivers, or upon hills and rising grounds. They take in a vast deal of room, and consist commonly of three different fortresses, or enclosures, which either cover and defend, or if possible encompass one another. Every enclosure is surrounded and defended by a clean deep ditch, and a thick strong wall built of stone, or earth, with strong gates. Guns they have none. The principal and innermost castle, or enclosure, is call'd, Fon Mas, that is, the true, or chief castle. It is the residence of the Prince or Lord, who is in possession of it, and as such it is distinguish'd from others, by a square, large, white tower, three or four stories high, with a small roof encompassing each story, like a crown or garland. In the second call'd Ninmas, that is, the second castle, are lodged the gentlemen of the prince's bedchamber, his stewards, secretaries, and other chief officers, who are to give a more constant attendance about his person. The empty spaces are cultivated, and turn'd either into gardens, or sown with rice. The third and outwardmost is call'd Sotogamei, that is, the outwardmost defence, as also Ninnomas, that is, the third castle. It is the abode of a numerous train of soldiers, courtiers, domesticks, and

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other people, every body being permitted to come into it. The white walls, bastions, gates, each of which hath two or more stories built over it, and above all the beautiful tower of the innermost castle, are extremely pleasant to behold at a distance. There is commonly a place without the castle call'd Oo-te-guts, that is, the great frontier mouth, design'd for a rendezvous and review of troops. Hence it appears, that considering war and sieges are carried on in this country without the use of great guns, these castles are well enough defended, and of sufficient strength to hold out a long siege. The proprietors are bound besides, to take particular care, that they be kept in constant repair. However, if there be any part thereof going to ruin, the same cannot be rebuilt, without the knowledge and express leave of the Emperor. Much less doth the Emperor suffer new ones to be built in any part of his dominions. The castles where the Princes, or Lords, reside, are commonly seated at the extremity of some large town, which encompasses them in the form of a half moon.

Most of the towns are very populous, and well built. *Towns.* The streets are generally speaking regular, running streight forward, and crossing each other at right angles, as if they had been laid out at one time, and according to one general ground-plot. The towns are not surrounded with walls and ditches. The two chief gates, where people go in and out, are no better than the ordinary gates, which stand at the end of every street, and are shut at night. Sometimes, there is part of a wall built contiguous to them on each side, meerly for ornament's sake. In larger towns, where there is some Prince or other resides, these two gates are a little handsomer, and kept in better repair, and there is commonly a strong guard mounted there, all out of respect for the residing Prince. The rest of the town generally lies open to the fields, and is but seldom enclosed even with a common hedge, or ditch. The frontier towns of the imperial demesns, or crown lands, although they be not fortify'd



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with any great art, yet in those narrow passages which lead to them, and which cannot be well avoided, they are defended with strong gates, where a good Imperial Inquisition guard is constantly mounted. In our journey to court I counted 33 towns and residences of Princes of the Empire, some whereof we pass'd thro', but saw others only at a distance. Common towns, and large villages or burroughs, I computed from 75 to 80, or upwards. Not to mention some large Palaces, inhabited only by sheriffs of counties, or surveyors of some tracts of land, as also some others built to lodge men of great quality, in their journies to and from court. I could not help admiring the great number of shops we met with in all the cities, towns and villages, whole large streets being scarce any thing else but continued rows of shops on both sides, and I own, for my part, that I could not well conceive, how the whole country is able to furnish customers enough, only to make the proprietors get a livelihood, much less to enrich them.

*Villages.* The villages along the highways, in the great Island Nipon, are but thinly inhabited by country people and labourers, the far greater part of the inhabitants being made up by other people, who resort there to get their livelihood, either by selling some odd things to travellers, or by servile daily labour. Hence it is, that most villages consist only of one long street, bordering on each side of the highway, which is sometimes extended to such a length, as to reach the next village within a quarter of a mile, more or less. Hence likewise it is, that some villages have two names. For having been originally two villages, which by the gradual increase of the inhabitants and houses came to be join'd together, each part retain'd its former name, tho' by people not appriz'd of this distinction the name of either part is sometimes, by mistake, given to the whole village. I must here desire the reader to observe, that the names and words are not always written and pronounc'd after the same manner, it being not inconsistent with the beauty of the Japanese

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language to abbreviate some words, to alter some letters in others, just as it pleases every one's fancy, or to add to some syllables, the letter n, which they do frequently for the sake of an easier and more agreeable pronunciation. Thus sometimes they write Fonda for Fon Tomida, Mattira for Matzidira, Tagawa for Takawa, Firangawa for Firakawa, Nangasaki for Nagasaki, and so on. I thought it necessary once for all to make this observation, and to entreat the reader, not to take it amiss if he meets with the same names differently written in different places.

The houses of country people and husband-men are so small and poor, that a few lines will serve to give the reader a full idea of them. They consist of four low walls, cover'd with a thatch'd or shingled roof. In the back part of the house, the floor is somewhat rais'd above the level of the street, and there it is they place the hearth; the rest is cover'd with neat mats. Behind the street-door hangs a row of course ropes made of straw, not to hinder people from coming in or going out, but to serve instead of a lattice-window, to prevent such as are without, from looking in and observing what passes within doors. As to houshold goods they have but few. Many children and great poverty is generally what they are possess'd off, and yet with some small provision of rice, plants and roots, they live content and happy.

*Houses of  
Country  
People.*

Passing through cities and villages, and other inhabited places, we always found upon one of the chief publick streets a Fudanotsiusi, as they call it, being a small place encompass'd with grates, for the supreme will, as the usual way of speaking is in this country, that is for the Imperial orders and proclamations. (Fig. 91.) 'Tis the Lord, or Governor, of every Province, that publishes them in his own name for the instruction of passengers. They are written, article by article, in large fair characters, upon a square table of a foot or two in length, standing upon a post at least two fathoms high. We saw several of these tables, as we travell'd along, of different dates, and upon

*Proclamation  
places.*

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different subjects. The chief, largest and oldest contains the edict against the Roman Catholick Religion, setting forth also proper orders relating to the inquisition, (which I have describ'd at large in the third Chapter of the preceding book) specifying what reward is to be given to any person or persons, that discover a christian, or a priest. The Lords or Governors of Provinces put up their own orders and edicts in the same place. This is the reason, why there are sometimes so many standing behind or near one another, that it is scarce possible to see and to read them all. Sometimes also there are pieces of money, in gold and silver, stuck or nail'd to some, which are to be given as a reward to any person or persons, that will discover any fact, person, or criminal therein mention'd. These grated proclamation-cases, are commonly placed, in great cities just at the entry, in villages and hamlets in the middle of the chief streets, where there is the greatest passage through, or in any other place, where they are the most likely to be taken notice of. Going along the road in such places as are not inhabited, there are some other orders and instructions for passengers put up in the like manner, but upon lower posts. These come from the sheriffs, surveyors of the roads, and other inferior officers, and although the things therein order'd, or intimated, be generally very trifling, yet they may involve a transgressor, or negligent observer, into great troubles and expence.

*Places of  
publick  
Executions.*

Another remarkable thing we met with, as we travelled along, were the places of publick executions. These are easily known by crosses, posts, and other remains of former executions. They commonly lie without the cities, or villages, on the Westside. It is the common opinion, suppos'd to hold true in all Countries: the more laws the more offenders. As to the magistrates of this, it is no inconsiderable proof of their wisdom and circumspection, as well as the tenderness and love for their people, that they made it their endeavour to put a stop even to all imaginable opportunities, which might tempt and induce

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people to commit crimes, by express and severe laws, which are so far from being not, or but slightly observ'd, that none but corporal punishments, or an unavoidable death are known to attend the least transgression thereof. Hence it is, that in this heathen country fewer capital crimes are tried before the courts of justice, and less criminal blood shed by the hands of publick executioners, than perhaps in any part of christianity. So powerfully works the fear of an inevitable shameful death, upon the minds of a nation, otherwise so stubborn as the Japanese, and so regardless of their lives, that nothing else, but such an unbound strictness, would be able to keep them within due bounds of continence and virtue. 'Tis true indeed, Nagasaki cannot boast of that scarcity of executions. For besides, that this place hath been in a manner consecrated to cruelty and blood, by being made the common butchery of many thousand Japanese Christians, who in the last persecution seal'd up their faith with their blood. There have not been since wanting criminals and frequent executions, particularly of those people, who contrary to the severe Imperial Edicts, cannot leave off carrying on a smuggling trade with foreigners, and who alone, perhaps of the whole nation, seem to be more pleas'd with this unlawful gain, than frightened by the shameful punishment, which they must inevitably suffer, if caught in the fact, or betray'd to the Governors. But it is time to turn off our eyes from these unpleasing objects, and to proceed to consider others more agreeable.

Of all the religious buildings to be seen in this country, the Tira, that is, the Buds Temples, or Temples built to foreign Idols, with the adjoining convents, are doubtless the most remarkable, as being far superior to all others, by their stately height, curious roofs, and numberless other beautiful ornaments, which agreeably surprize and amaze the beholder. Such as are built within cities, or villages, stand commonly on rising grounds, and in the most conspicuous places. Others which are without, are built in the ascent of hills and mountains. All are most

*Temples.*

*Buds Temples.*

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sweetly seated, a curious view of the adjacent country, a spring, or rivulet of clear water, and the neighbourhood of a wood, with pleasant walks being necessary qualifications of those spots of ground, these holy structures are to be built upon. For they say, that the Gods are extremely delighted with such high and pleasant places, and I make no doubt but that their Priests readily condescend to be of the same opinion, they being the most proper for their own pleasures and diversion. All these Temples are built of the best Cedars and Firs, and adorn'd within with many carved Images. In the middle of the temple stands a fine altar, with one or more gilt Idols upon it, and a beautiful candlestick, with sweet scented candles burning before it. The whole temple is so neatly and curiously adorn'd, that one would fancy himself transported into a Roman Catholick Church, did not the monstrous shape of the Idols, which are therein worship'd, evince the contrary. They are not unlike the Pagods of the Siamites and Chinese, both in structure and ornaments, which it is not here the proper place to give a more accurate description of. The whole Empire is full of these Temples, and their Priests are without number. Only in and about Miaco they count 3893 Temples, and 37093 Siukku, or Priests, to attend them.

*MijaTemples.*

The sanctity of the Mija, or Temples sacred to the Idols, as of old worship'd in the country, requires also that they should be built in some eminent place, or at least at some distance from unclean common grounds. I have elsewhere observ'd, that they are attended only by Secular Persons. A neat broad walk turns in from the highway towards these temples. At the beginning of the walk is a stately and magnificent gate, built either of stone, or of wood, with a square table about a foot and a half high, on which the name of the God, to whom the temple is consecrated, is written or engraved in golden characters. (Fig. 74.) Of this magnificent entry one may justly say, Parturiunt Montes. For if you come to the end of the walk, which is sometimes several hundred

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paces long, instead of a pompous magnificent building, you find nothing but a low mean structure of wood, often all hid amidst trees and bushes, with one single grated-window to look into it, and within either all empty, or adorn'd only with a looking-glass of metal, placed in the middle, and hung about with some bundles of straw, or cut white paper, tied to a long string in form of fringes, as a mark of the purity and sanctity of the place. The same white paper is also hung round the Tooris, and galleries adjoining to most of them. The most magnificent gates stand before the temples of Tensio Daisin, Fatzman, and that Cami, or God, whom particular places chuse to worship as their tutelar God, and him who takes a more particular care to protect and defend them. I need not enlarge upon this subject, having already and amply consider'd it in the second Chapter of the 3d Book, and likewise in the fourth Chapter of the 4th Book.

Other religious objects, travellers meet with along the roads, are the Fotoge, or foreign Idols of Stone, chiefly those of Amida, and Dsisoo, as also other monstrous Images and Idols, which we found upon the highways in several places, at the turning in of sideways, near bridges, convents, temples, and other buildings. They are set up partly as an ornament to the place, partly to remind travellers of the devotion and worship due to the Gods, and the paths of virtue and piety, which they ought to tread in. For this same purpose draughts of these Idols, printed upon entire or half sheets of paper, are pasted upon the gates of cities and villages, upon wooden posts, near bridges, upon the proclamation-cases above describ'd, and in several other places upon the highway, which stand the most exposed to the traveller's view. Travellers however are not oblig'd to fall down before them, or to pay them any other mark of worship and respect, than they are otherwise willing to do.

On the doors and houses of ordinary people (for men of quality seldom suffer to have theirs thus disgrur'd) there is commonly pasted a sorry picture of one of their

*Idols on the  
Roads.*

*Idols pasted on  
Doors of  
Houses.*

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Lares, or House-Gods, printed upon one half sheet of paper. The most common is the blackhorn'd Giwon, otherwise call'd Godsu Ten Oo, that is, according to the literal signification of the characters, this word is express'd by, the Ox-headed Prince of Heaven, whom they believe to have the power of keeping the family from distempers, and other unlucky accidents, particularly from the Sekbio, or Small-pox, which proves fatal to great numbers of their children. (Fig. 99.) Others fancy they thrive extreamly well, and live happy, under the protection of a countryman of Jeso, whose monstrous frightful picture they paste upon their doors, being hairy all over his body, and carrying a large sword with both hands, which they believe he makes use of to keep off, and as it were to parry all sorts of distempers and misfortunes, endeavouring to get into the house. On the fronts of new and pretty houses, I have sometimes seen Dragons, or Devil's heads painted with a wide open mouth, large teeth and fiery eyes. The Chinese and other Indian Nations, nay even the Mahometans in Arabia and Persia, have the same placed over the doors of their houses, by the frightful aspect of this monstrous figure, to keep off, as the latter say, the envious from disturbing the peace in families. Often also they put a branch of the Fanna Skimmi Tree over their doors, which is in like manner believ'd to bring good luck into their houses; or else Liverwort, which they fancy hath the particular vertue to keep off evil spirits; or some other plants or branches of trees. In villages they often place their indulgence-boxes, which they bring back from their Pilgrimage to Isje, over their doors, thinking also by this means, to bring happiness and prosperity upon their houses. Others past long pieces of paper to their doors, which the adherents of the several religions, sects and convents, are presented with by their clergy, for some small gratuity. There are odd unknown characters, and divers forms of prayers, writ upon these papers, which the superstitious firmly believe, to have the infallible virtue of conjuring and keeping off all maner

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of misfortunes. Nay they hang up these very papers within doors, in several apartments of their houses. Many more Amulets of the like nature are pasted to their



FIG. 99. The figure of the black horned Gıwon, an Idol of the Japanese.

doors, such as are particularly directed against the plague, distempers, and particular misfortunes. There is also one directed against Poverty. Houses with this last mark must needs be very safe from thieves and house-breakers.

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### Chap. IV.

#### Of the Post-houses, Inns, Eating-houses, and Tea-booths.

*Post-houses.*



TO accommodate travellers, there is in all the chief villages and hamlets a Post-house belonging to the Lord of the place, where at all times they may find a competent number of horses, porters, footmen, and what else they might be wanting to continue the journey in readiness, at certain settled prices. Horses, or men, which are either much fatigu'd by their journey, or were hir'd no further, may be exchange'd at these places. Travellers of all ranks and qualities, with their retinues, resort to these Post-houses, which are by the Japanese call'd Siuku, because of that conveniency of finding every thing ready they may have occasion for. They lie at one and a half to four miles distance from each other, but are generally speaking not so good, nor so well furnished upon Kiusju, in the way from Nagasaki to Kokura, as we found them upon the great Island Nipon, where we came to 56, going from Osacca to Jedo. The Post-houses, properly speaking, are not built for Innkeeping, but only for convenient stabling of horses, for which reason and in order to prevent the exchanging horses and men from being troublesome to the publick streets, there is a spacious court belongs to each. Clerks and book-keepers there are enough, who keep accounts, in their master's name, of all the daily occurrences. The price of all such things, as are to be hir'd at these Post-houses, is settled in all parts of the Empire, not only according to the distance of places from each other, but with due regard had to the goodness or badness of the roads, to the price of victuals or forrage, and the like. One way with another, a Norikaki, that is, a horse to ride on, with two portmantles and an Adofski, or trunk, may be had for 33 Senni a Mile. A Karassiri,

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that is a horse, which is only saddled, and hath neither men nor baggage to carry, will cost 25 Senni; Porters, and Cango's-Men, 19 Senni, and so on. Messengers are waiting day and night at all these Post-houses, in order to carry the letters, edicts, proclamations, &c. of the Emperor, and the Princes of the Empire, which they take up the moment they are deliver'd at the Post-house, and carry them to the next with all speed. They are kept in a small black varnish'd box, bearing the coat of arms of the Emperor, or Prince who sent them, and the messenger carries them upon his shoulder ty'd to a small staff. There are always two of these messengers run together, that in case any accident should befall either of them upon the road, the other may take his place, and deliver the box at the next Siuku. All travellers whatsoever, even the Princes of the Empire, and their retinues, must retire out of the way, and give a free passage to those messengers, who carry letters or orders from the Emperor, which they take care to signify at a due distance, by ringing a small bell, which for this particular purpose they always carry about them.

There are Inns enough, and tolerable good ones, all *Inns.* along the road. The best are in those villages, where there are post-houses. At these even princes and princely retinues may be conveniently lodg'd, treated suitably to their rank, and provided with all necessaries. They are, like other well built houses, only one story high, or if there be two stories, the second is low and good for little else but stowage. The Inns are not broader in front, than other houses, but considerably deep, sometimes forty fathom, with a Tsuboo, that is, a small pleasure-garden behind, enclosed with a neat, white wall. The front hath only lattice windows, which are kept open all day long, as are also the folding-skreens, and moveable partitions, which divide the several apartments, unless there be some man of quality with his retinue at that time lodged there. This lays open to travellers, as they go along, a very agreeable perspective view cross the whole house into the

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garden behind. The floor is raised about half a fathom above the level of the street, and jetting out to some distance both towards the street and garden, forms a sort of a small bench, or gallery, which is cover'd with a roof, where travellers pass their time diverting themselves with sitting, or walking. From thence also they mount their horses, for fear of dirting their feet by mounting in the street. In some great Inns there is a passage contriv'd for the ease and conveniency of people of quality, that coming out of their Norimon's, they may walk directly to their apartments, without being obliged to pass through the fore-part of the house, which is commonly not over clean, and besides very obscure, making but an indifferent figure. It is cover'd with poor sorry mats, and the rooms divided only by common lattice windows. The kitchen also is in this fore-part of the house, and often fills it with smoak, they having no chimneys, but only a hole in the roof to let the smoak pass through. Here foot-travellers and ordinary people live among the servants. People of fashion are accommodated in the back part of the house, which is kept clean and neat to admiration. Not the least spot is to be seen upon the walls, floors, carpets, posts, windows, skreens, in short no where in the room, which looks at all times, as if it were quite new, and but newly furnish'd. There are otherwise no tables, chairs, benches, or other houshold goods to be found in these rooms. They are only adorn'd with some Miseratsie's, as they call them, which are commonly things of value, artfully made and held in great esteem by this nation. They are put into or hung up in the rooms, for travellers to spend some of their leasure moments to consider and to examine them, which indeed some of them very well deserve. The Tsubo, or garden behind the house, is also very curiously kept for travellers to divert themselves with walking therein, and beholding the fine beautiful flowers it is commonly adorn'd with. A more accurate description, both of the Miseratsje's and Tsuboo, will I hope not be thought improper. But I

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shall first take a short and general survey of the rooms themselves.

The rooms in Japanese houses have seldom more than one solid wall, which is pargetted and cast over with clay of Osacca, it being a good fine sort, and so left bare without any other ornament. It is besides made so thin, that the least kick would break it to pieces. On all other sides the room is enclos'd, either with windows or folding skreens and doors, which move in double joints both above and below, on purpose that they might be easily put on, or removed, as occasion requires. The lower joints are cut in a sill, which runs even with the carpets covering the floor, and the upper joints run in a beam, which comes down about two or three foot lower than the cieling. The paper windows, which let the light come into the room, have wooden shutters on both sides, which are hid in the day time, but put on at night, lest any body should get into the house out of the court, or from the gallery, which runs along the outside of the house. The beams, in which the joints are, are in like manner cast over with clay of Osacca, as is also the place from thence up to the cieling. The cieling is sometimes neither planed nor smoothed, by reason of the scarcity and curious running of the veins and grain of the wood, in which case it is only cover'd with a thin slight couch of a transparent varnish, to preserve it from decaying. Sometimes they paste it over with the same sort of variously coulour'd and flower'd paper, which their skreens are made of. *Rooms.*

In the solid wall of the room there is allways a Tokko, *Toko.* as they call it, or a sort of a cupboard, raised about a foot, or more, above the floor, and very near two foot deep. It commonly stands in that part of the wall, which is just opposite to the door, it being reckon'd the most honourable, as is in Russian houses that corner, where they hang up their Bog, or Saint. Just below this Tokko, or cupboard, two extraordinary fine carpets are laid one upon the other, and both upon the ordinary mats or carpets, which cover the floor. These are for people of the first quality to sit

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*Tokkiwari.*

upon, for upon the arrival of travellers of less note, they are remov'd out of the way. At the side of the Tokko, is a Tokkiwari, as they call it, or side cupboard, with some few boards in the middle, standing over one another in a very particular manner, the view whereof affords some amusement to a curious traveller. The boards themselves are called Tsigadanna, and serve for the landlord, or travellers, if they please, to lay their most esteem'd Book upon it, they holding it, as the Mahometans do their Alcoran, too sacred to be laid on the ground. Upon the arrival of the Dutch, this sacred book of the landlord is put out of the way. Above the Tsigai is a particular drawer, where they put up the inkhorn, paper, writings, books, and other things of this kind. Here also travellers find sometimes the wooden trunk, which the natives use at night instead of pillows. It is almost cubical, hollow, and made of six thin boards join'd together, curiously varnish'd, smooth'd, and very neat without, about a span long, but not quite so broad, that travellers by turning it, as they please, may lay their head in that posture, which they find the most easy. Travellers have no other night cloathes, or bedding, to expect from the landlord, and must carry their own along with them, or else lie on the carpet, which covers the floor, covering themselves with their own cloaths, and laying their heads on this piece of wood, as on a pillow. In that side of the room, which is next to the Tokko, is commonly a very fine balcony, of an uncommon but very beautiful structure, serving for the person, who is lodged in this, as in the chief room of the house, to look out into the neighbouring garden, or fields, or upon the next water, without stirring from the carpets placed below the Tokko.

*Fire Hearth.*

Beneath the floor, which is cover'd with fine well stuff'd mats and carpets, is a square wall'd hole, which in the winter season, after having first remov'd the carpets, they fill with ashes, and lay coals upon them to keep the room warm. The landladies in their room, put a low table upon this fire hole, and spread a large carpet, or table

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cloth over it, for people to sit underneath, and to defend themselves against the cold, much in the same manner, as they do in Persia under a Kurtsij. In rooms, where there are no fireholes, they make use in the winter of brass or earthen pots, very artfully made, and fill'd with ashes, with two iron sticks, which serve them instead of firetongs, much after the same manner, as they use two other small sticks at table instead of forks.

I come now to the abovemention'd Miseraatsie's, as they call them, being curious and amusing ornaments of their rooms. In our journey to court, I took notice of the following, though not all together in one room, but in the several Inns we came to, as we went along. 1. A paper neatly border'd with a rich piece of embroidery, instead of a frame, either with the picture of a Saint, done with a course pencil to all appearance, and in a few perhaps three or four strokes, wherein however the proportions and resemblance have been so far observed, that scarce any body can miss finding out, whom it was design'd to represent, nor help admiring the ingenuity and skill of the master: Or else a judicious moral sentence of some noted philosopher, or poet, writ with his own hand; or the hand of some noted writingmaster in that city or province, who had a mind to shew his skill by a few hasty strokes or characters, indifferent enough at first view, but nevertheless very ingeniously drawn, and such as will afford sufficient matter of amusement and speculation to a curious and attentive spectator. And lest any body should call their being genuine in question, they are commonly sign'd, not only by the writingmasters themselves, but have the hands and seals of some other witnesses put to them. They are hung up no where else, but in the Tokko, as the most honourable place of the room, and this because the Japanese set a very great value upon them. 2. The pictures of old Chinese, as also of birds, trees, landskips and other things, upon white skreens, done by some eminent master, or rather scratch'd with a few, hasty, affected, strokes, after such a manner, that

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Miseraatsies.*

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unless seen at a proper distance, they scarce appear natural. 3. A flowerpot standing under the Tsigaidanna, which they take particular care to keep constantly in good order, fill'd with all sorts of curious flowers and green branches of trees, such as the season affords, and curiously rang'd according to the rules of art, it being as much an art in this country to range a flowerpot in proper order, as it is in Europe to carve, or to lay the table cloth and napkins. Sometimes there is, instead of a flowerpot, a perfuming pan of excellent good workmanship cast in brass or copper, resembling a crane, lion, dragon, or other strange animal. I took notice once, that there was an earthen pot of Cologn, such as they use to keep Spawwater in, with all the cracks and fissures, carefully mended, put in lieu of a flowerpot, it being esteem'd a very great rarity, because of the distant place it came from, of the clay it was made of, and of its uncommon shape. 4. Some strange uncommon pieces of wood, wherein the colours and grain either naturally run after a curious and unusual manner, or have been brought by art to represent something extraordinary. Sometimes the Tsigaidanna itself is made of such a scarce sort of wood, and sometimes the frame and case of the balcony, or the Tokko, or the Tokowara, or the door which leads into the room, or that which opens into the gallery towards the garden, sometimes also the pillars and posts which are in the room, chiefly that, which supports the Tokko. Whatever things they be, that are made of such uncommon pieces of wood, they very often for fear of lessening the natural beauties, keep them rough and unpolish'd, with the bark on in several places, and only to preserve them, as well as for neatness sake, they cover them with a thin, slight transparent varnish. 5. Some neat and beautiful network, or branched work, adorning either the balcony and windows towards the garden, or the tops of the doors, skreens and partitions of the chief apartments. 6. Some other scarce and uncommon piece of wood, or a bunch of a tree, or a piece of a rotten root of an old stump, remarkable for

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their monstrous deform'd shape, which are either hung up in some corner of the room, or lie in the Tckowara.

After this manner the chief and back apartments are furnish'd in great inns, and houses of substantial people. The other rooms gradually decrease from that cleanliness, neatness and delicacy of furniture, because the skreens, windows, mats, carpets, and other ornaments and household goods, after they have for some time adorn'd the chief apartments, and begin to be spotted, and to grow old, are remov'd by degrees into the other rooms, there to be quite worn. The chief and largest of the other rooms is that, where they keep their plate, china ware, and other household goods rang'd upon the floor in a curious and very particular order, according to their size, shape and use. Most of these goods are made of wood, thin, but strongly varnish'd, the greatest part upon a dark red ground. They are wash'd with warm water every time they are used, and wip'd clean with a cloth, and so laid by, against the next time. By this means, if they be lacker'd, and the varnish good, they will, though constantly used, keep clean and neat, and in their full lustre for several years.

The small gallery, or walk, which jets out from the house towards the garden, leads to the house of office, and to a bathing-stove, or hothouse. The house of office is built on one side of the back part of the house, and hath two doors to go in. Going in you find at all times, a couple of new small mats, made either of straw or spanish broom, lying ready, for the use of those persons, who do not care to touch the ground with their bare feet, although it be kept neat and clean to admiration, being always cover'd with mats. You let drop what you need, sitting after the Asiatic fashion, through a hole cut in the floor. The trough underneath is fill'd with light chaff, wherein the filth loses it self instantly. Upon the arrival of people of quality, the board, which is opposite to your face, sitting in this necessary posture, is cover'd with a clean sheet of paper, as are also the bolts of the two doors,

*House of  
Office.*



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or any other part they are likely to lay hold of. Not far from the little house stands a bason fill'd with water, to wash your hands after this business is over. This is commonly an oblong rough stone, the upper part whereof is curiously cut out, into the form of a bason. A new pail of bambous hangs near it, and is cover'd with a neat fir, or cypress board, to which they put a new handle every time it hath been us'd, to wit a fresh stick of the bambou cane, it being a very clean sort of a wood, and in a manner naturally varnish'd.

*Bathing  
Room.*

The bagnio, or bathing place, is commonly built on the backside of the garden. They build it of cypress-wood. It contains either a Froo, as they call it, a hot house to sweat in, or a Ciffröo, that is, a warm bath, and sometimes both together. It is made warm and got ready every evening, because the Japanese usually bath, or sweat, after their days journey is over, thinking by this means to refresh themselves and to sweat off their weariness. Besides, as they can undress themselves in an instant, so they are ready at a minute's warning to go into the bagnio. For they need but untie their sash, and all their cloaths falls down at once, leaving them quite naked, excepting a small band, which they wear close to the body about their waste. For the satisfaction of the curious, I will here insert a more particular description of their Froo, or hot-house, which they go into only to sweat. It is an almost cubical trunk, or stove, rais'd about three or four foot above the ground, and built close to the wall of the bathing place, on the outside. It is not quite a fathom high, but one fathom and a half long, and of the same breadth. The floor is laid with small plan'd laths or planks, which are some few inches distant from each other, both for the easy passage of the rising vapours, and the convenient out-let of the water people wash themselves withal. You are to go, or rather to creep in, through a small door or shutter. There are two other shutters, one on each side, to let out the superfluous damp. The empty space beneath this stove, down to the ground,

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is enclos'd with a wall, to prevent the damp from getting out on the sides. Towards the yard is a furnace just beneath the hot-house. The fire-hole is shut up towards the bathing stove, to prevent the smoke's getting in there. Part of the furnace stands out towards the yard, where they put in the necessary water and plants. This part is shut with a clap-board, when the fire is burning, to make all the damp and vapours ascend through the inner and open part into the hot-house. There are always two tubs, one of warm, the other of cold water, put into these hot-houses, for such as have a mind to wash themselves, either for their diversion, or out of necessity.

The garden is the only place, we Dutchmen, being treated in all respects little better than prisoners, have liberty to walk into. It takes in all the room behind the house. It is commonly square, with a back door, and wall'd in very neatly, like a cistern, or pond, for which reason it is call'd Tsubo, which in the Japanese language signifies a large water-trough, or cistern. There are few good houses and inns, but what have their Tsubo. If there be not room enough for a garden, they have at least an old ingrafted plum, cherry, or apricock tree. The older, the more crooked and monstrous this tree is, the greater value they put upon it. Sometimes they let the branches grow into the rooms. In order to make it bear larger flowers, and in greater quantity, they commonly cut it to a few, perhaps two or three branches. It cannot be denied, but that the great number of beautiful, incarnate, and double flowers, which they bear in the proper Season, are a surprizingly curious ornament to this back part of the house, but they have this disadvantage, that they bear no fruit. In some small houses, and Inns of less note, where there is not room enough, neither for a garden, nor trees, they have at least an opening or window to let the light fall into the back rooms, before which, for the amusement and diversion of travellers, is put a small tub, full of water, wherein they commonly keep some gold or silver fish, as they call

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them, being fish with gold or silver-colour'd Tails alive. For a farther ornament of the same place, there is generally a flower-pot or two standing there. Sometimes they plant some dwarf-trees there, which will grow easily upon pumice, or other porous stones, without any ground at all, provided the root be put into the water, from whence it will suck up sufficient nourishment. Ordinary people often plant the same kind of trees before the street-doors, for their diversion, as well as for an ornament to their houses. But to return to the Tsubo, or Garden, if it be a good one, it must have at least 30 foot square, and consist of the following essential parts. 1. The ground is cover'd partly with roundish stones of different colours, gather'd in rivers or upon the sea-shore, well wash'd and clean'd, and those of the same kind laid together in form of beds, partly with gravel, which is swept every day, and kept clean and neat to admiration, the large stones being laid in the middle, as a path to walk upon, without injuring the gravel, the whole in a seeming but ingenious confusion. 2. Some few flower-bearing plants planted confusedly, tho' not without some certain rules. Amidst the Plants stands sometimes a Saguer, as they call it, or scarce outlandish tree, sometimes a dwarf-tree or two. 3. A small rock or hill in a corner of the garden, made in imitation of nature, curiously adorn'd with birds and insects, cast in brass, and placed between the stones, sometimes the model of a temple stands upon it built, as for the sake of the prospect they generally are, on a remarkable eminence, or the borders of a precipice. Often a small rivulet rushes down the stones with an agreeable noise, the whole in due proportions and as near as possible resembling nature. 4. A small bush, or wood, on the side of the hill, for which the gardeners chuse such trees, as will grow close to one another, and plant and cut them according to their largeness, nature, and the colour of their flowers and leaves, so as to make the whole very accurately imitate a natural wood, or forest. 5. A cistern or pond, as mention'd above, with alive fish kept in it, and surrounded

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with proper plants, that is such, as love a watry soil, and would lose their beauty and greenness if planted in a dry ground. It is a particular profession to lay out these gardens, and to keep them so curiously and nicely, as they ought to be, as I shall have an opportunity to shew more at large in the sequel of this history. Nor doth it require less skill and ingenuity to contrive and fit out the rocks and hills above-mention'd, according to the rules of art. What I have hitherto observ'd will be sufficient to give the reader a general Idea of the Inns in Japan. The accommodation travellers meet with in the same, I intend to treat of in a chapter by itself.

There are innumerable smaller Inns, Cook-shops, Sacki, *Cook Shops.* or Ale-houses, Pastry-cook's, and Confectioner's shops, all along the road, even in the midst of woods and forests, and at the tops of mountains, where a weary foot-traveller, and the meaner sort of people, find at all times, for a few farthings, something warm to eat, or hot Tea-water, or Sacki, or somewhat else of this kind, wherewithal to refresh themselves. 'Tis true, these cook-shops are but poor sorry houses, if compar'd to larger Inns, being inhabited only by poor people, who have enough to do to get a livelihood by this trade: and yet even in these, there is always something or other to amuse passengers, and to draw them in; sometimes a garden and orchard behind the house, which is seen from the street looking thro' the passage, and which by its beautiful flowers, or the agreeable sight of a stream of clear water, falling down from a neighbouring natural or artificial hill, or by some other curious ornament of this kind, tempts People to come in and to repose themselves in the shadow; at other times a large flower-pot stands in the window, fill'd with flowering branches of trees, (for the flowers of plants, tho' never so beautiful, are too common to deserve a place in such a pot,) dispos'd in a very curious and singular manner; sometimes a handsom, well-looking house-maid, or a couple of young girls well dress'd, stand under the door, and with great civility invite people to come in,

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and to buy something. The eatables, such as cakes, or whatever it be, are kept before the fire, in an open room, sticking to skewers of Bamboos, to the end that passengers, as they go along, may take them, and pursue their journey without stopping. The landladies, cooks, and maids, as soon as they see any body coming at a distance blow up the fire, to make it look, as if the victuals had been just got ready. Some busy themselves with making the tea, others prepare the soup in a cup, others fill cups with Sacki, or other liquors to present them to passengers, all the while talking, and chattering, and commending their merchandize with a voice loud enough to be heard by their next neighbours of the same profession.

*Victuals.* The eatables sold at these cook-shops, besides Tea, and sometimes Sacki, are ; Mansje, a sort of round cakes, which they learnt to make from the Portuguese, they are as big as common hen's-eggs, and sometimes fill'd within with black bean-flower and sugar; cakes of the jelly of the Kaads root, which root is found upon mountains, and cut into round slices, like carrots, and roasted; snails, oysters, shell-fish and other small fish roasted, boil'd or pickel'd; Chinese Laxa, is a thin sort of a pap, or paste, made of fine wheat-flower, cut into small, thin, long slices and bak'd; all sorts of plants, roots and sprigs, which the season affords, wash'd and clean'd, then boil'd in water with salt; innumerable other dishes peculiar to this country, made of seeds of plants, powder'd roots, and vegetable substances, boil'd or bak'd, dress'd in many different ways, of various shapes and colours, a still subsisting proof of the indigent and necessitous way of life of their ancestors, and the original barrenness of the country, before it was cultivated and improv'd to what it now is. The common sauce for these and other dishes is a little Soje, as they call it, mix'd with Sakki or the beer of the country. Sansjo leaves are laid upon the dish for ornament's sake, and sometimes thin slices of fine ginger and lemon-peel. Sometimes they put powder'd ginger, Sansjo, or the powder of some root growing in

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the country into the soop. They are also provided with sweet-meats of several different colours and sorts, which generally speaking are far more agreeable to the eye, than pleasing to the taste, being but indifferently sweeten'd with sugar, and withal so tough, that one must have good teeth to chew them. Foot-travellers find it set down in their printed road-books, which they always carry about them, where, and at what price, the best victuals of the kind are to be got.

It now remains to add a few words concerning the Tea, *Tea-Booth.* the rather since most travellers drink scarce any thing else upon the road. It is sold at all the inns and cook-shops along the road, besides many Tea-booths set up, only for this trade, in the midst of fields and woods, and at the tops of mountains. The Tea sold at all these places is but a course sort, being only the largest leaves, which remain upon the shrub after the youngest and tenderest have been pluck'd off at two different times, for the use of people of fashion, who constantly drink it before or after their meals. These larger leaves are not roll'd up, and curl'd, as the better sort of Tea is, but simply roasted in a pan, and continually stirr'd, whilst they are roasting, lest they should get a burnt taste. When they are done enough, they put them by in straw-baskets under the roof of the house, near the place where the smoak comes out. They are not a bit nicer in preparing it for drinking, for they commonly take a good handful of the Tea-leaves, and boil them in a large iron kettle full of water. The leaves are sometimes wrapt up in a small bag, but if not, they have a little basket swimming in the kettle, which they make use of to keep the leaves down, when they have a mind to take out some of the clear decoction. Half a cup of this decoction is mix'd with cold water, when travellers ask for it. Tea thus prepar'd smells and tastes like lye, the leaves it is made of, besides that they are of a very bad sort, being seldom less than a year old; and yet the Japanese esteem it much more healthful for daily use, than the young tender leaves prepar'd after the

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Chinese manner, which they say affect the head too strongly, tho' even these lose a great part of their narcotick quality when boil'd.

I omit taking notice in this place of the shops and warehouses, which are without number within and without cities, in villages and hamlets, by reason of their being not very different from ours in Germany, and because I have elsewhere mention'd the goods and manufactures of the country, which are therein expos'd to sale.

### Chap. V.

Of the great Numbers of people, who daily travel on the Roads.

*Numbers of  
People on the  
Roads in  
Japan.*



It is scarce credible, what numbers of people daily travel on the roads in this country, and I can assure the reader from my own experience, having pass'd it four times, that Tokaido, which is one of the chief, and indeed the most frequented of the seven great roads in Japan, is upon some days more crowded, than the publick streets in any the most populous town in Europe. This is owing partly to the Country's being extreamly populous, partly to the frequent journies, which the natives undertake, oftner than perhaps any other nation, either willingly and out of their own free choice, or because they are necessitated to it. For the reader's satisfaction, I will here insert a short preliminary account of the most remarkable persons, companies and trains, travellers daily meet upon the road.

*Princely  
Retinues.*

The Princes and Lords of the Empire, with their numerous retinues, as also the Governors of the Imperial Cites and Crown-lands, deserve to be mention'd in the first place. It is their duty to go to court once a year, and to pay their homage and respect to the Secular Monarch, at certain times determin'd by the supreme power. Hence they must frequent these roads twice every year, going up to court and returning from thence.

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They are attended in this journey by their whole court, and commonly make it with that pomp and magnificence, which is thought becoming their own quality and riches, as well as the Majesty of the powerful Monarch, whom they are going to see. The train of some of the most eminent among the Princes of the Empire fills up the road for some days. Accordingly tho' we travell'd pretty fast ourselves, yet we often met the baggage and fore-troops, consisting of the servants and inferior officers, for two days together, dispers'd in several troops, and the Prince himself follow'd but the third day attended with his numerous court, all marching in admirable order. The retinue of one of the chief Daimios, as they are call'd, is computed to amount to about 20000 men, more or less, that of a Sjomio to about 10000; that of a Governor of the Imperial Cities and Crown-lands, to one, or several hundreds, according to his quality or revenues.

If two, or more of these Princes and Lords, with their numerous retinues, should chance to travel the same road at the same time, they would prove a great hindrance to one another, particularly if they should happen at once to come to the same Siuku or village, for as much as often whole great villages are scarce large enough to lodge the retinue of one single Daimio. To prevent these inconveniencies, it is usual for great Princes and Lords, to bespeak the several Siuku's, they are to pass through, with all the Inns some time before; as for instance, some of the first quality, a month, others a week or two before their arrival. Moreover the time of their future arrival is notified in all the cities villages and hamlets, they are to pass through, by putting up small boards on high poles of Bambous, at the entry and end of every village, signifying in a few characters, what day of the month such or such a Lord is to pass through that village, to dine, or to lie there.

To satisfy the Reader's curiosity, it will not be amiss to describe one of these princely trains, omitting the fore-runners, baggage, led horses, cangos, and palanquins,



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which are sent a day or two before. But the account, which I propose to give, must not be understood of the retinues of the most powerful Princes and petty Kings, such as the Lords of Satzuma, Cango, Owari, Kijnokuni and Mito, but only of those of some other Daimio's, several of which we met in our journey to court, the rather as they differ but little, excepting only the coats of arms, and particular pikes, some arbitrary order in the march, and the number of led-horses, Fassanbaks, Norimons, Cangos, and their attendants.

1. Numerous troops of fore-runners, harbingers, clerks, cooks, and other inferior officers, begin the march, they

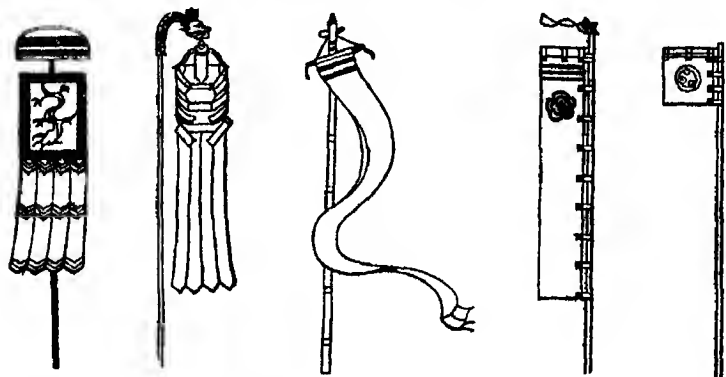


FIG. 100. Some Banners.

being to provide lodgings, victuals and other necessary things, for the entertainment of their prince and master, and his court. They are follow'd by,

2. The prince's heavy baggage, pack'd up either in small trunks, such as I have above describ'd, and carried upon horses, each with a banner, bearing the coat of arms and the name of the possessor, or else in large chests cover'd with red lacker'd leather, again with the possessors coat of arms, and carried upon men's shoulders, with multitudes of inspectors to look after them.

3. Great numbers of smaller retinues, belonging to the chief officers and noblemen attending the prince, with

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pikes, scymeters, bows and arrows, umbrello's, palanquin's, led-horses, and other marks of their grandeur, suitable to their birth, quality, and office. (Figs. 100, 101.) Some of these are carried in Norimons, others in Cangos, others go on horseback.

4. The Prince's own numerous train, marching in an admirable and curious order, and divided into several troops, each headed by a proper commanding officer: As, 1. Five, more or less, fine led horses, led each by two grooms, one on each side, two footmen walking behind.

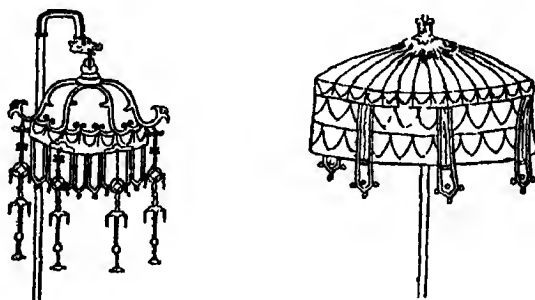


FIG. 101. Umbrellas.

2. Five, or six, and sometimes more porters, richly clad walking one by one, and carrying Fassanbacks, or lacker'd chests, and japan'd neat trunks and baskets upon their shoulders, wherein are kept the gowns, cloaths, wearing apparel, and other necessities for the daily use of the Prince; each porter is attended by two footmen, who take up his charge by turns. 3. Ten, or more fellows walking again one by one, and carrying rich scymeters, pikes of state, fire-arms, and other weapons in lacker'd wooden cases, as also quivers with bows and arrows. (Figs. 102, 103.) Sometime for magnificence's sake, there are more Fassan-back bearers, and other led horses follow this troop. 4. Two, three, or more men, who carry the pikes of state, (Fig. 103) as the badges of the Prince's power and authority, adorn'd at the upper end with bunches of cock-feathers, or certain rough hides, or other particular

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ornaments, peculiar to such or such a Prince. They walk one by one, and are attended each by two footmen. 5. A gentleman carrying the Prince's hat, which he wears to shelter himself from the heat of the Sun, and which is cover'd with black velvet. He is attended likewise by two footmen. 6. A Gentleman carrying the Prince's Somberiro or Umbrello, which is cover'd in like manner with black velvet, attended by two footmen. 7. Some more Fassanbacks and varnish'd trunks, cover'd with varnish'd leather, with the Prince's coat of arms upon



FIG. 102. A bow, arrow and quiver.

them, each with two men to take care of it. 8. Sixteen, more or less, of the Prince's pages, and gentlemen of his bed-chamber, richly clad, walking two and two before his Norimon. They are taken out from among the first quality of his court. 9. The Prince himself sitting in a stately Norimon, or Palanquin, carried by six or eight men, clad in rich liveries, with several others walking at the Norimon's sides, to take it up by turns. Two or three Gentlemen of the Prince's Bed-chamber walk at the Norimon's side, to give him what he wants and asks for, and to assist and support him in going in or out of the Norimon. 10. Two or three horses of state, the saddles cover'd with black. One of these horses carries a large

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elbow-chair (Fig. 104), which is sometimes cover'd with black velvet, and placed on a Norikako of the same stuff. These horses are attended each by several grooms and footmen in liveries, and some are led by the Prince's own pages. 11. Two Pike-bearers. 12. Ten or more people, carrying each two baskets of a monstrous large size, fix'd to the ends of a pole, which they lay on their shoulders in such a manner, that one basket hangs down before, another behind them. These baskets are more for state, than for any use. Sometimes some Fassanbak bearers

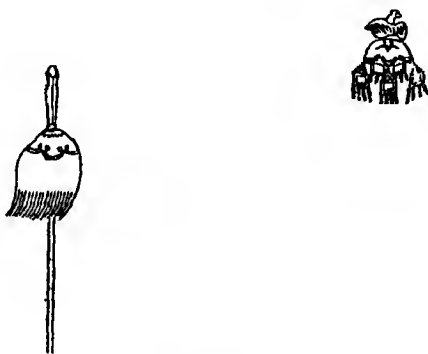


FIG. 103. Pikes of state.

walk among them, to encrease the troop. In this order marches the Prince's own train, which is follow'd by

5. Six to twelve Led-horses, with their leaders, grooms and footmen, all in liveries.

6. A multitude of the Prince's Domesticks, and other officers of his court, with their own very numerous trains and attendants, Pike-bearers, Fassanbak Bearers, and footmen in liveries. Some of these are carried in Cangos, and the whole troop is headed by the Prince's high-steward carried in a Norimon.

If one of the Prince's Sons accompanies his Father in this journey to court, he follows with his own train immediately after his Father's Norimon.

It is a sight exceedingly curious and worthy of admiration, to see all the persons, who compose the numerous

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train of a great prince, the pike-bearers only, the Norimon-men and Liverymen excepted, clad in black silk, marching in an elegant order, with a decent becoming gravity, and keeping so profound a silence, that not the least noise is to be heard, save what must necessarily arise from the motion and rushing of their habits, and the trampling of the horses and men. On the other hand it appears ridiculous to an European, to see all the Pike bearers and Norimon-men, with their cloaths tuck'd up above their waste, exposing their naked backs to the spectator's view, having only their privities cover'd with a piece of cloath. What appears still more odd and whimsical, is to see the Pages, Pikebearers, Umbrello and hat-bearers, Fassanbak

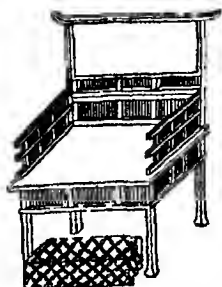


FIG. 104. The chair of state.

or chestbearers, and all the footmen in liveries, affect a strange mimic march or dance, when they pass through some remarkable Town, or Borough, or by the train of another Prince or Lord. Every step they make, they draw up one foot quite to their back, in the mean time stretching out the arm on the opposite side as far as they can, and putting themselves in such a posture, as if they had a mind to swim through the air. Mean while the pikes, hats, umbrello's, Fassanbacks, boxes, baskets, and what ever else they carry, are danced and toss'd about in a very singular manner, answering the motion of their bodies. The Norimon-men have their sleeves tied with a string, as near the shoulders as possible, and leave their arms naked. They carry the pole of the Norimon either

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upon their shoulders, or else upon the palm of the hand, holding it up above their heads. Whilst they hold it up with one arm, they stretch out the other, putting the hand into a horizontal posture, whereby, and by their short deliberate steps and stiff knees, they affect a ridiculous fear and circumspection. If the Prince steps out of his Norimon into one of the green huts which are purposely built for him, at convenient distances on the road, or if he goes into a private house, either to drink a dish of tea, or to drop his needs, he always leaves a Cobang with the Landlord as a reward for his trouble. At dinner and supper the expence is much greater.

All the pilgrims, who go to Isje, whatever province of the Empire they come from, must travel over part of this great road. This pilgrimage is made at all times of the year, but particularly in the spring; and 'tis about that time vast multitudes of these people are seen upon the roads. The Japanese of both sexes, young and old, rich and poor, undertake this meritorious Journey, generally speaking on foot, in order to obtain at this holy place indulgences and remission of their Sins. Some of these pilgrims are so poor, that they must live wholly upon what they get by begging along the road. 'Tis particularly on this account, and by reason of their great number, that they are exceedingly troublesome to the Princes and Lords, who at that time of the year go to Court, or come from thence, though otherwise they address themselves in a very civil manner, bare headed, and with a low submissive voice, saying, Great Lord, be pleas'd to give the poor Pilgrim a farthing towards the expence of his journey to Isje, or words to this effect. Of all the Japanese, the Inhabitants of Jedo and the Province Osju are the most inclin'd to this holy Pilgrimage, and frequently resort to Isje, often without the knowledge of their parents and relations, or leave from their magistrates, which they are otherwise oblig'd to take in that and other Provinces. Nay children, if apprehensive of a severe punishment for their misdemeanors, will run away from their parents and

*Pilgrims to  
Isje.*

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go to Isje, there to fetch an Ofarraï, or Indulgence, which, upon their return is deem'd a sufficient expiation of their crimes, and a sure means to reconcile them to them. Multitudes of these Pilgrims are oblig'd to pass whole nights, lying in the open fields, expos'd to all the injuries of wind and weather, some for want of room in inns, all the inns and houses of great villages, being at sometimes of the year not sufficient to harbour them; others out of poverty: and of these last many are found dead upon the road, in which case their Ofarraï, if they have any about them, is carefully taken up, and hid in the next tree or bush. Sometimes idle and lazy fellows, under pretence of this pilgrimage, go begging all the year round, or so long as they can get enough wherewithal to subsist and to carry on this idle way of life. Others make this Pilgrimage in a comical and merry way, drawing people's eyes upon them, as well as getting their money. Some of these form themselves into a society, which is generally compos'd of four persons, clad in white linnen, after the fashion of the Kuge, or persons of the holy Ecclesiastical Court of the Dairi, or Ecclesiastical Hereditary Emperor. Two of them walking a grave, slow, deliberate pace, and standing often still, carry a large barrow adorn'd and hung about with Fir-branches, and cut white paper, on which they place a large bell made of light substance, or a kettle, or something else taken out and alluding to some old romantick history of their Gods, and Ancestors. Whilst a third, with a commander's staff in his hand, adorn'd out of respect to his office, with a bunch of white paper, walks or rather dances before the barrow, singing, with a dull heavy voice, a song relating to the subject they are about to represent. Mean while the fourth goes begging before the houses, or addresses himself to charitable travellers, and receives and keeps the money which is given them out of charity. Their day's journeys are so short, that they can easily spend a whole summer upon such an expedition.

*Pilgrims to the  
Quanwoon  
Temples.*

The Siunre are another remarkable sight travellers

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meet with upon the roads. Siunre are people, who go to visit in Pilgrimage the 33 chief Quanwon Temples, which lie dispers'd in several provinces of the Empire. They commonly travel two or three together, singing a miserable Quanwon-song from house to house, and sometimes playing upon a fiddle, or upon a Guitar, as vagabond beggars do in Germany: However they do not importune travellers for their charity. They have the names of such Quanwon Temples, as they have not yet visited, writ upon a small board hanging about their neck in proper order. They are clad in white, after a very singular fashion, peculiar only to this sect. Some people like it so well to ramble about the country after this manner, that they will apply themselves to no other trade and profession, to get a livelihood by, but chuse to end their days in this perpetual pilgrimage.

Sometimes one meets with very odd strange sights, as *Strange Vows.* for instance, people running stark naked about the streets in the hardest frosts, wearing only a little straw about their waste to cover their privities. These people generally undertake so extraordinary and troublesome a journey, to visit certain temples, pursuant to religious vows, which they promis'd to fulfil in case they should obtain from the bounty of their Gods deliverance from some fatal distemper, they themselves, their parents or relations labour'd under, or from some other great misfortunes they were threaten'd with. They live very poorly and miserably upon the road, receive no charity, and proceed on their journey by themselves, almost perpetually running.

Multitudes of beggars crowd the roads in all parts of the Empire, but particularly on the so much frequented Tokaido. Among them there are many lusty young fellows, who shave their heads. This custom of shaving the head hath been originally introduced by Sotoktais, a zealous propagator of the Fotoge, or doctrine of the foreign Pagan worship, and was kept up ever since. For being vigorously opposed in the propagation of his doctrine by one Moria, he commanded all that had *Beggars.*



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embraced his worship, to shave part of their heads, to be thereby distinguish'd from the adherents of Moria, and likewise order'd, that their male-children should have their whole head shav'd, after the manner of their Priests, and by virtue of this solely enjoy the privilege of begging.

*Begging  
Order of  
Nuns.*

To this shav'd begging tribe belongs a certain remarkable religious order of young Girls, call'd Bikuni, which is as much as to say, Nuns. They live under the protection of the Nunneries at Kamakura and Miaco, to whom they pay a certain sum a year, of what they get by begging, as an acknowledgement of their authority. Some pay besides a sort of tribute, or contribution, to the Khumano Temples at Isje. Their chief abode is in the neighbourhood of Khumano, from whence they are call'd Khumano no Bikuni, or the Nuns of Khumano, for distinction's sake from other religious Nuns. They are, in my opinion, by much the handsomest girls we saw in Japan. The daughters of poor parents, if they be handsom and agreeable, apply for and easily obtain this privilege of begging in the habit of Nuns, knowing that beauty is one of the most persuasive inducements for travellers to let them feel the effects of their generosity. The Jammabos, or begging Mountain-Priests, (of whom more hereafter) frequently incorporate their own daughters into this religious order, and take their wives from among these Bikuni's. Some of them have been bred up in bawdy-houses, and having serv'd their time there, buy the privilege of entering into this religious order, therein to spend the remainder of their youth and beauty. They live two or three together, and make an excursion every day some few miles off their dwelling-houses. They particularly watch people of fashion, who travel in Norimons, or in Cango's, or on Horse-back. Assoon as they perceive some body a coming, they draw near and address themselves tho' not all together, but singly, every one accosting a gentleman by herself, singing a rural song: if he proves very liberal and charitable, she will

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keep him company and divert him for some hours. As on the one hand very little religious blood seems to circulate in their veins, so on the other it doth not appear, that they labour under any considerable degree of poverty. 'Tis true indeed, they conform themselves to the rules of their order by shaving their heads, but they take care to cover and to wrap them up in caps or hoods made of black silk. They go decently and neatly dress'd after the fashion of ordinary people, and wear gloves without fingers on their arms. They wear also a large hat to cover their faces, which are often painted, and to shelter themselves from the heat of the sun. They commonly have a shepherd's rod or hook in their hands. Their voice, gestures, and apparent behaviour, are neither too bold and daring, nor too much dejected and affected, but free, comely, and seemingly modest. However not to extol their modesty beyond what it deserves, it must be observ'd, that they make nothing of laying their bosoms quite bare to the view of charitable travellers, all the while they keep them company, under pretence of its being customary in the country, and that for ought I know, they may be, tho' never so religiously shav'd, full as impudent and lascivious, as any whore in a publick bawdy-house.

Having thus given an account of these Bikunis, it will *Jammabos.* not be improper to add a few words of another religious begging order of the Jammabos, as they are commonly call'd, that is Mountain-Priests, or rather Jammabus, that is Mountain-Soldiers, because at all times they go arm'd with swords and scimiters. They do not shave their heads and follow the rules of the first founder of this order, who mortify'd his body by climbing up steep high mountains, at least they conform themselves thereunto in their dress, apparent behaviour, and some outward ceremonies, for they are fall'n far short of his rigorous way of life. They have their Head, or General of their order, residing at Miaco, to whom they are oblig'd to bring up a certain sum of money every year, and in return obtain from him

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a higher dignity, with some additional ornament, whereby they are known among themselves. They commonly live in the neighbourhood of some famous Cami Temple, and accost travellers in the name of that Cami, which is worship'd there, making a short discourse of his holiness and miracles, with a loud course voice, mean while to make the noise still louder, they rattle their long staffs loaded at the upper end with Iron rings to take up the Charity-money which is given them; and last of all they blow a trumpet made of a large shell. They carry their children along with them upon the same begging errand, clad like their fathers, but with their heads shav'd. These little bastards are exceedingly troublesome and importunate with travellers, and commonly take care to light of them, as they are going up some hill or mountain, where because of the difficult ascent they cannot well escape, nor indeed otherwise get rid of them without giving them something. In some places they and their fathers accost travellers in company with a troop of Bikuni's, and with their rattling, singing, trumpeting, chattering, and crying, make such a horrid frightful noise, as would make one mad or deaf. These Mountain-Priests are frequently address'd to by superstitious people, for conjuring, fortune-telling, foretelling future events, recovering lost goods, and the like purposes. They profess themselves to be of the Cami Religion, as establish'd of old, and yet they are never suffer'd to attend or to take care of any of the Cami Temples.

*Farther  
Account of  
Beggars.*

There are many more beggars, travellers meet with along the roads. Some of these are old, and in all appearance honest men, who, the better to prevail upon people to part with their charity, are shav'd and clad after the fashion of the Siuko, or Budsdo Priests. Sometimes there are two of them standing together, each with a small oblong book before him, folded much after the same manner as publick instruments are in the Chancery of Siam. This Book contains part of their Fokekio, or Bible, printed in the significant or learned language.

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However, I would not have the Reader think, as if they themselves had any understanding in that language, or knew how to read the book plac'd before them. They only learn some part of it by heart, and speak it aloud, looking towards the book, as if they did actually read in it, and expecting something from their hearers as a reward for their trouble. Others are found sitting near some river, or running water, making a Siegaki, a certain ceremony for the relief of departed Souls. This Siegaki is made after the following manner. They take a green branch of the Fanna Skimmi Tree, and murmuring certain words with a low voice, wash and scower with it some shavings of wood, whereon they had written the names of some deceased Persons. This they believe to contribute greatly to relieve and refresh their departed souls confin'd in Purgatory, and for ought I know, it may answer that purpose full as well, as any number of Masses, as they are celebrated to the same end in Roman Catholick Countries. Any person that hath a mind to purchase the benefit of this washing, for himself or his relations and friends, throws a Senni upon the Mat, which is spread out near the beggar, who doth not so much as offer to return him any manner of thanks for it, thinking his art and devotion deserve still better, besides, that it is not customary amongst beggars of note, to thank people for their charity. Any one, who hath learn'd the proper ceremonies necessary to make the Siegaki, is at liberty to do it. Others of this tribe, who make up far the greater part, sit upon the road all day long upon a small course mat. They have a flat bell, like a broad mortar, lying before them, and do nothing else, but repeat with a lamentable singing-tune the word Namanda, which is contracted from Namu Amida Budsu, a short form of prayers, wherewith they address the God Amida, as the patron and advocate of departed souls. Mean while they beat almost continually with a small wooden hammer upon the aforesaid bell, and this they say, in order to be the sooner heard by Amida, and I am apt to think, not with-

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out an intent to be the better taken notice of by passengers too.

Since I have hitherto entertain'd the reader with an account of the beggars, and numerous begging companies of this country, I must beg leave, before I quit this subject, to mention two or three more. Another sort we met with, as we went along, were differently clad, some in an Ecclesiastical, others in a Secular habit. These stood in the fields next to the road, and commonly had a sort of an altar standing before them, upon which they placed the Idol of their Briaréus, or Quanwon, as they call him, carv'd in wood and gilt; or the Pictures of some other Idols scurvily done; as for instance, the picture of Amida the supreme judge of departed souls, of Jemau O, or the head-keeper of the prison, whereunto the condemn'd souls are confin'd; of Dsisoo, or the supreme Commander in the Purgatory of children, and some others, wherewith and by some representations of the flames and torments prepared for the wicked in a future world, they endeavour to stir up in passengers compassion and charity.

Other beggars, and these to all appearance honest enough, are met sitting along the road, clad much after the same manner with the Quanwon beggars, with a Dsisoo staff in their hand. These have made vow not to speak during a certain time, and express their want and desire only by a sad, dejected, woeful countenance.

Not to mention numberless other common beggars, some sick, some stout and lusty enough, who get people's charity by praying, singing, playing upon fiddles, guitars and other musical instruments, or performing some juggler's tricks, I will close the account of this vermin with an odd remarkable sort of a beggar's musick, or rather chime of bells, we sometimes, but rarely, met with in our journey to court, and which is from the number of bells call'd Fatsio Canne, the chime or musick of eight. A young boy with a sort of a wooden roof or machine pendant from his neck, and a rope with eight strings about it, from which hang down eight bells of different

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sounds, turns round in a circle, with a swiftness scarce credible, in such a manner, that both the machine which rests upon his shoulders, and the bells turn round with him horizontally, the boy in the mean while with great dexterity and quickness beating them with two hammers, makes a strange odd sort of a melody. To encrease the noise, two people sitting near him beat, one upon a large, the other upon a smaller drum. Those, who are pleas'd with their performance, throw them some Sennis, or farthings, upon the ground.

The crowd and throng upon the roads in this country is not a little encreas'd by numberless small retail-merchants and children of country people, who run about from morning to night, following travellers, and offering them to sale their poor, for the most part eatable merchandize; such as for instance several cakes and sweetmeats, wherein the quantity of sugar is so inconsiderable, that it is scarce perceptible, other cakes of different sorts made of flower, Soccani, or else all sorts of roots boil'd in water and salt, road-books, straw-shoes for horses and men, ropes, strings, tooth-pickers, and a multitude of other trifles made of wood, straw, reed and Bambous, such as the situation of every place affords.

*Hawkers and  
Pedlers.*

In some places, both within and without cities and villages, one meets sometimes empty Cangos and Palanquins, or empty and saddled, tho' otherwise but meanlooking horses, with the men to attend them, who offer themselves and their horses to carry weary foot-travellers to the next post-house, or where they please, for a small matter. Commonly they have been already employ'd, and would be oblig'd to return empty to the place, from whence they set out, if they did not pick up some body by the way, that will, or hath occasion to make use of them.

To compleat the account, I propos'd to give of what multitudes of people travellers daily meet with along the road, I must not forget to take particular notice, of numberless wenches, the great and small Inns, tea-booths,

*Wenches in  
Publick Inns.*

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and cook-shops, chiefly in villages and hamlets, in the great Island Nipon, are abundantly and at all times furnish'd withal. About noon, when they have done dressing and painting themselves, they make their appearance, standing under the door of the house, or sitting upon the small gallery or bench, which is before the house, from whence, with a smiling countenance and good words, they invite the several travelling troops, that pass by, to call in at their Inn preferably to others. In some places, where there are several inns standing near one another, chiefly in the Siuku, or such villages as have Post-houses, they make, with their chattering and rattling no inconsiderable noise, and prove not a little troublesome. The two villages Akasaki and Goy, lying near one another, are particularly famous on this account, all the houses therein being so many Inns, or rather bawdy-houses, each furnish'd with no less than three, six, or seven of these wenches, for which reason also they are call'd the great store-house of Japanese whores, and by way of banter, the common grind-mill. Very seldom any Japanese pass thro' these villages, but they pick up some of these whores and have to do with them. I cannot forbear mentioning in this place a small mistake of Mr. Caron, in his account of Japan, where he shews so tender a regard for the honour of the Japanese sex (perhaps out of respect to his lady, who was a Japan woman) as to assert, that besides the publick and priviledg'd bawdy-houses, this trade is not carried on in any other city or village throughout the Empire. It is unquestionably true, that there is hardly a publick Inn upon the great Island Nipon, but what may be call'd a bawdy-house; and if there be too many customers resort to one place, the neighbouring Inn-keepers will friendly and willingly lend their own wenches, on condition, that what money they get shall be faithfully paid them. Nor is it a new custom come up but lately in this country, or since Mr. Caron's time. On the contrary, it is of very old date, and took its rise many hundred years ago, in the times of that brave General and

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first Secular Monarch Joritoma, who apprehensive, lest his soldiers weary of his long and tedious expeditions, and desirous to return home to their wives and children, should desert his army, thought it much more adviseable to indulge them in this particular, and to gratify their carnal appetites, by allowing publick and private bawdy-houses. 'Tis upon the same account, that the Chinese us'd to call Japan the bawdy-house of China, for this unlawful trade being utterly and under severe penalties forbid throughout all the Chinese Emperor's dominions, his subjects frequently resorted to Japan, there to spend their money in company with such wenches.

### Chap. VI.

Of our Journey to the Emperor's Court in general, and how we were acommodated on the road.



*Time of our  
Departure.*  
Al the Princes, Lords and Vassals of the Japanese Empire, being oblig'd to make their appearance at Court once a year, it hath been determin'd by the Emperor, what time and what day they are to set out on their journey. The same was observ'd with regard to the Dutch, and the 15th or 16th day of the first Japanese month, which commonly falls in with the middle of our February, hath been fixed for our constant departure for times to come. 'Tis towards that time we get every thing ready to set out, having first sent the presents, we are to make at Osacca, Miaco, and at the Emperor's Court (sorted and carefully pack'd) together with the victuals and kitchen furniture for our future voyage by Sea, and other heavy baggage, to the city of Simonoseki, on board a barge built for this sole purpose. Every other year this barge must be provided with new tackle, and the cabin hung with new furniture, according to the custom of the country, and it is with no little expence that it is kept in constant good repair. If she grows out of use, a new one



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must be bought or built for a considerable sum. All the presents and other goods being put on board, she sets sail for Simonoseki, some time before our own departure, because as we make that part of our journey by land, and in less time, she must wait our arrival there, in order to take us and our retinue on board, and to carry us to Osacca. Formerly we went on board our selves in the harbour of Nagasaki, and made the whole voyage from thence to Osacca by Sea, but a very sudden and violent storm having once befallen and put us into eminent danger, the Emperor, out of a tender regard for the security of our persons, hath since order'd, that we should make this first part of our journey by Land. Three or four weeks after this barge hath set sail to Simonoseki, and a few days before our departure, our Resident attended with his usual train, goes to visit the two Governors of Nagasaki, at their Palaces, in order to take his leave of them, and to recommend the Dutch, who remain in our factory, to their favour and protection. The next day all the goods and other things, which must be carried along with us, either by horses or men are mark'd, every bale or trunk with a small board, whereupon is writ the possessor's name, and what things are therein contain'd.

*Ceremonies at  
our Departure.*

The very day of our departure, all the officers of our Island, and all persons, who are any ways concern'd with our affairs, particularly the future companions of our voyage, come over to Desima early in the morning. They are follow'd soon after by both Governors, attended with their whole numerous court, or else by their deputies, who come to visit us, and to wish us a good journey, as persons that are now going to have the singular honour of being admitted into the presence of the supreme majesty of the Empire. The Governors, or their deputies, having been entertain'd as usual upon this occasion, and taken their leave, are by us accompanied out of our Island, which is done commonly about nine in the morning, at which time also we set out on our journey. The Bugio, or

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Commander in chief of our train, and the Dutch Resident enter their Norimons. The chief Interpreter, if he be old, is carried in an ordinary Cangos: Others mount on horseback, and the servants go a foot. All the Japanese officers of our Island, and several friends and acquaintances of the Japanese companions of our voyage, keep us company out of the town so far as the next Inn.

Our train is not the same in the three several parts of our journey to court. In that part which we make by Land from Nagasaki to Kokura, travelling over the Island Kiusju, it may amount with all the servants and footmen, as also the gentlemen, whom the Lords of the several provinces, we pass through, send to compliment us, and to keep us company during our stay in their dominions, to about an hundred persons. In our voyage by Sea it is not much less, all the sailors and watermen taken in. But in the last part of our journey, when passing over the great Island Nipon we go from Osacca to Jedo, it is considerably greater, and consists of no less than an hundred and fifty people, and this by reason of the presents and other goods, which came from Nagasaki as far as Osacca by Sea, but must now be taken out and carried by land to Jedo by horses and men. All our heavy baggage is commonly sent away some hours before we set out ourselves, lest it should be a hindrance to us, as also to give timely notice to our landlords of our arrival.

Our day's journies are very long and considerable, for we set out early in the morning, and save only one hour, we rest at dinner, travel till evening, and sometimes till late at night, making from ten to thirteen Japanese miles a day. In our voyage by sea we put into some harbour, and come to an anchor every night, advancing forty Japanese water-leagues a day at farthest.

*Days Journies.*

We are better treated, and more honourably receiv'd, every where in our journey over Kiusju, than we are upon the great Island Nipon, and in general, we have much more civility shewn us by strangers, I mean by the natives of Japan, than by the Nagasakian companions of our

*Our Reception.*

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voyage, and our own servants, who eat our bread, and travel at our expence. In our journey across the Island Kiusju, we have nearly the same honours and civility done us by the Lords of the several Provinces, we pass thro', which they shew only to travelling Princes and their retinues. The roads are swept and clean'd before us, and in cities and villages they are water'd to lay the dust. The common people, labourers and idle spectators, who are so very troublesome to travellers upon the great Island Nipon, are kept out of the way, and the inhabitants of the houses, on either side of the roads and streets, see us go by, either sitting in the back-part of their houses, or kneeling in the fore-part behind the skreens, with great respect and in a profound silence.

*Civilities  
shewn us.*

All the Princes and lords of the Island Kiusju, whose dominions we are to pass thro', send one of their noblemen to compliment us, as soon as we enter upon their territories; but as he is not suffer'd to address us in person, he makes his compliment in his master's name to the Bugjo, or Commander in chief of our train, and to the chief Interpreter, offering at the same time, what horses and men we want for us and our baggage. He likewise orders four footmen to walk by every Dutchman's side, and two Gentlemen of some note at his court, who are clad in black silk with staffs in their hands to preceed the whole train. After this manner they lead us thro' their master's territories, and when we come to the limits thereof, the Japanese companions of our voyage are by them treated with Sacki and Sokana, and so they take their leave. For our passage over the harbours of Omura and Simabara, the Lords of these two places lend us their own pleasure-barges, and their own watermen, besides that they furnish us with abundance of provisions, without expecting even so much as a small present in return for their civil and courteous behaviour; and yet our thievish Interpreters never miss to lay hold of this advantage, putting this article upon our account, as if we had actually been at the expence, and they commonly put the money in their

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pocket. In our whole journey over Saikokf, from Nagasaki to Kokura, every body we meet with shews us and our train that deference and respect, which is due only to the Princes and Lords of the Country. Private travellers, whether they travel on foot, or on horseback, must retire out of the way, and bare-headed humbly bowing wait in the next field, till our whole retinue is gone by. Those who will not pay us this respect willingly, and of their own free choice, are compell'd to do it by the officers aforesaid, who preceed our train. Peasants and common foot-travellers, generally speaking, are so civil as to retire out of the way into the next field, before they are compell'd to it, and there they wait bareheaded and prostrate almost flat to the ground, till we are gone by. I took notice of some country people, who do not only retire out of the way, but turn us their back, as not worthy to behold us, which same respect is paid in Siam to the women of the King's Seraglio, and indeed almost all over the East-Indies to persons of a superior rank. In Japan it is the greatest mark of civility a native can possibly shew us, whether it be out of respect for the Supreme Majesty of the Empire, into whose presence we are a-going to be admitted, or as our interpreters would fain persuade us, out of deference to the Bugjo, as representing the authority of the Imperial Governors of Nagasaki. Howbeit, thus much is certain, that none or but few of these publick marks of honour and respect are shewn us in our journey over the great Island Nipon.

Farther, as to what concerns our accommodation on the road, the same is for our money as good as we could possibly desire, with regard to the carriage of us and of our baggage, the number of Horses and Men provided for the same, the Inns, lodgings, eating, and attendance. But on the other hand, if we consider the narrow compass of liberty allow'd us, we have too much reason to complain. For we are treated in a manner like prisoners, deprived of all liberty excepting that of looking about the Country from our Horses, or out of our Cango's, which indeed

*Our  
Accommoda-  
tion.*

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'tis impossible for them to deny us. Assoon as a Dutchman alights from his Horse, (which is taken very ill, unless urgent necessity obliges him to do it) he that rides before our train, and the whole train after him must stop suddenly; and the Dosen and two Bailly's must come down from their Horses, to take immediate care of him: Nay they watch us to that degree, that they will not leave us alone, not even when nature obliges us to drop our needs. The Bugjo, or Commander in chief of our train studies day and night not only the contents of his instructions, but the Journals of two or three preceding voyages, that none of his care and application should be wanting, exactly and step for step to follow the actions and behaviour of his Predecessors. 'Tis look'd upon as the most convincing proof of his faithfulness and good conduct still to exceed them. Nay some of these blockheads are so capricious, that no accident whatsoever can oblige them to go to any other Inns, but those we had been at the year before, should we upon this account be forc'd in the worst weather, with the greatest inconveniency, and at the very peril of our lives, to travel till late at night.

*What Inns we  
go to.*

We go to the same Inns, which the Princes and Lords of the Country resort to in their own Journeys to the Imperial Court, that is to the very best of every place. The apartments are at that time hung with the colour and arms of the Dutch East-India Company, and this in order to notify to the neighbourhood by the Livery, who they be that lodge there, as is customary in the Country. We always go to the same Inns, with this difference only, that upon our return from Jedo, we lie at the place we din'd at in going up, by this means equally to divide the trouble, the Inn-keepers must be at upon our account, which is much greater at night than at dinner. We always take up our lodging in the back apartment of the House, which is by much the pleasantest, because of the view into a curious garden. It is also otherwise reckon'd the chief, by reason of its being the remotest from the noise and tumult of the street and forepart of the House.

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The Landlord observes the same customs upon our arrival, which he doth upon the arrival of the Princes and Lords of the Empire. He comes out of the Town or village into the fields to meet us and our train being clad in a Camisimo or garment of ceremony, and wearing a short scimiter stuck in the girdle. In this dress he addresses every one of us, making his compliments with a low bow, which before the Norimons of the Bugjo, and our Resident, is so low, that he touches the ground with his hands, and almost with his forehead. This done, he hastens back to his house and receives us at the entry of the same a second time, in the same manner, and with the same compliments.

*How we are  
receiv'd and  
treated there.*

As soon as we are come to the Inn, our guardians and keepers carry us forthwith across the house to our apartments. Nor indeed are we so much displeas'd at this, since the number of spectators, and the petulant scoffing of the children, but above all the troubles of a fatiguing journey, make us desirous to take our rest, the sooner the better. We are otherwise, as it were, confin'd to our apartment, having no other liberty allow'd us, but to walk out into the small, but curious garden, which is behind the house. All other avenues, all the doors, windows and holes, which open any prospect towards the streets or country, are carefully shut and nail'd up, in order, as they would fain persuade us, to defend us and our goods from thieves, but in fact to watch and guard us as thieves and deserters. It must be own'd however, that this super-abundant care and watchfulness is considerably lessen'd upon our return, when we have found means to insinuate ourselves into their favour, and by presents and otherwise to procure their connivance. The Bugjo takes possession of the best apartment after ours, in whatever part of the house it be. The several other rooms, which are next to our own, are taken up by the Dosen, Interpreters, and other chief officers of our retinue, in order to be always near at hand to watch our conduct, and to take care, that none of our landlord's domesticks, nor

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any other person presume to come into our apartment, unless it be by their leave, and in their presence. In their absence they commit this care to some of their own or our servants, tho' all the companions of our voyage in general are strictly charg'd to have a watchful eye over us. Those who exceed their fellow-servants in vigilance and good conduct, are by way of encouragement permitted to make the voyage again the next year: Otherwise they stand excluded for two years.

As soon as we have taken possession of our apartment, in comes the landlord with some of his chief male domesticks, each with a dish of tea in his hand, which they present to every one of us with a low bow, according to his rank and dignity, and repeating with a submiss deep-fetch'd voice, the words, ah, ah, ah! They are all clad in their compliment gowns, or garments of ceremony, which they wear only upon great occasions, and have each a short scimeter stuck in their girdle, which they never quit, so long as the company stays in the house. This done, the necessary apparatus for smoaking is brought in, consisting of a board of wood or brass, tho' not always of the same structure, upon which are plac'd a small fire pan with coals, a pot to spit in, a small box fill'd with tobacco cut small, and some long pipes with small brass heads; as also another japan'd board or dish, with Socano, that is, something to eat, as for instance, several sorts of fruits, figs, nuts, several sorts of cakes, chiefly Mansie, and rice cakes hot, several sorts of roots boil'd in water, sweet-meats, and other trumperies of this kind. All these several things are brought in, first into the Bugjo's room, then into ours. As to other necessities, travellers may have occasion for, they are generally serv'd by the house-maids, if they be natives of Japan. These wenches also lay the cloth, and wait at table, taking this opportunity to engage their ghuests to farther favours. But 'tis quite otherwise with us. For the landlords themselves, and their male domesticks, after they have presented us with a dish of tea, as abovesaid, are not suffer'd, upon any

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account whatever, to approach or to enter our appartments, but whatever we want, 'tis the sole business of our own servants to provide us with the same.

There are no other spitting pots brought into the room, but that which came along with the tobacco. If there be occasion for more, they make use of small pieces of Bambous, a hand broad and high, being saw'd from between the joints, and hollow'd. The candles brought in at night, are hollow in the middle; the wick, which is of paper, being wound about a wooden stick, before the tallow is laid on. For this reason also the candlesticks have a punch or bodkin at top, which the candles are fix'd upon. They burn very quick, and make a great deal of smoak and stink, because the oil or tallow is made out of the berries of bay-trees, camphire-trees, and some others of this kind. 'Tis somewhat odd and ridiculous to see the whirling motion of the ascending smoke follow'd by the flame, when the candle is taken off from the punch at the top of the candlestick. Instead of lamps they make use of small flat earthen vessels, fill'd with train oil made of the fat of whales, or with oil made of cotton seed. The match is made of rush, and the abovesaid earthen vessel stands in another fill'd with water, or in a square lanthorn, that in case the oil should by chance take fire, no damage might therefrom come to the house. What obliges them to be very careful, is the great havock, fires make in this country, where the houses are all built of wood.

The Japanese in their journeys sit down to table thrice a day, besides what they eat between meals. They begin early in the morning and before break of day, at least before they set out, with a good substantial breakfast; then follows the dinner at noon, and the day is concluded with a plentiful supper at night. Their table is spread, and their victuals dress'd after the fashion of the country, which I have describ'd elsewhere. It being forbid to play at cards, they sit after meals drinking and singing some songs to make one another merry, or else they propose



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	Rixdol.
For victuals and lodging at 50 Rixdollars a day, in our journey by land, makes in two month's time	3000
For 40 horses, and so many men, to carry our baggage from Osacca to Jedo, which number is greater in going up to court and less upon our return, a 15 Thails a horse, and 6 Thails a man, as hath been agreed on of old, (half of which money the Interpreters put in their pockets,) amounts to	3000
A sum of money divided among our retinue, to bear some extraordinary expences of the journey, of which every Dutchman receives 54 Thails, and the others more or less, according to their office and quality, amounts to about	1000
For hiring a barge (or if she be ours, for building her) 420 Thails, to the sailors 50 Thails: For the cabin-furniture and tackle 90 Thails: For maintaining and repairing the said barge 40 Thails; amounts in all to 600 Thails, or	1000
For victuals, drink, tea, tobacco and other necessary provisions for our voyage by sea	1000
For the usual presents in money; as for instance, to the Bugjo or Commander in chief of our train, 300 Thails, or 500 Rixdollars, and much the same to the Inn-keepers, their sons and domesticks at Osacca, Meaco, and Jedo, in all	1000
Hire for the Norimon-men, as also for the Cangos, we make use of instead of horses, in order to be carried over mountains and bad roads, as also to visit certain Temples and pleasure-houses: For passage-money to be ferry'd over rivers and harbours: For some extraordinary expences and presents, whether necessary, or for our diversion, may amount in all to	2000

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Presents to be made to his Imperial Majesty, of little value indeed for so powerful a Monarch, but what, if sold, would bring in a sum of at least \_\_\_\_\_ 2500

Presents to be made to fourteen of the Prime Ministers, and chief Officers of the Imperial Court at Jedo; to the two Governors of that city; to the chief judge at Meaco, as also to the two Governors of that city, and of the city of Osacca. These presents consist in some foreign commodities, and are but a trifle to every one of them, but brings us to an expence of at least \_\_\_\_\_ 3000

Presents to the two Governors of Nagasaki, which they receive before our departure in raw silk and stuffs, which they sell again to very good advantage, make to us a sum of \_\_\_\_\_ 2500

Sum total of all the Expences of our journey — 20000  
or about 4000 l. sterling.

Before I proceed to the Journal of our Journey to the Imperial Court, it may not be amiss to observe, that it is not an indifferent matter to travellers in this country, what day they set out on their journey. For they must chuse for their departure a fortunate day, for which purpose they make use of a particular table, which they say hath been observ'd to hold true by a continued experience of many ages, and wherein are set down all the unfortunate days of every month, upon which, if travellers were to set out on any journey, they would not only expose themselves to some inconsiderable misfortune, but likewise be liable to lose all their expences and labour, and to be disappointed in the chief intent of their journey. However the most sensible of the Japanese have but little regard for this superstitious table, which is more credited by the common people, the Mountain-Priests, and Monks. A copy of this table is printed in all their road and house-books, and is as follows.

*Proper Days  
to begin a  
Journey.*

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A Table shewing, what Days of the month are unfortunate and improper to begin a journey, invented by the wise and experienc'd Astrologer Abino Seimei.

Month.		Unfortunate Days.			
1.	7.	3.	11.	19.	27.
2.	8.	2.	10.	18.	26.
3.	9.	1.	9.	17.	25.
4.	10.	4.	12.	20.	28.
5.	11.	5.	13.	21.	29.
6.	12.	6.	14.	22.	30.

To give the more weight and authority to this table, they say, that it was invented by the aforesaid Astrologer Seimei, a man of great quality and very eminent in his art. He was born a Prince. King Abino Jassima was his father, and a Fox his mother. Abino Jassima was married to this fox upon the following occasion. He once happen'd with a servant of his to be in the temple of Inari, who is the God and Protector of the foxes, mean while some courtiers were hunting the fox without doors, in order to make use of the Lungs for the preparation of a certain medicine. It happen'd upon this that a young fox, pursued by the hunters, fled into the temple, which stood open, and took shelter in the very bosom of Jassima. The king unwilling to deliver up the poor creature to the unmerciful hunters, was forced to defend himself and his fox, and to repell force by force, wherein he behav'd himself with so much bravery and success, that having defeated the hunters, he could set the fox at liberty. The hunters asham'd, and highly offended at the courageous behaviour of the King, seiz'd in the height of their resentment an opportunity, which offer'd to kill his royal father. Jassima muster'd up all his courage and prudence to revenge his father's death, and with so much success, that he kill'd the traitors with his own hands. The fox to return his gratitude to his deliverer, appear'd to him after the victory, which he obtain'd over the murderers of his father, in

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the shape of a Lady of incomparable beauty, and so fired his breast with love, that he took her to his wife. 'Twas by her he had this son, who was endow'd with divine wisdom, and the precious gift of prognosticating, and foretelling things to come. Nor did he know, that his wife had been that very fox, whose life he sav'd with so much courage in the temple of Inari, till soon after her tail and other parts beginning to grow, she resum'd by degrees her former shape.

This is not one of the least considerable of the histories of their Gods. And I must take this opportunity once for all to beg the Reader's pardon, if in the account of our journey to court I shall trouble him, as occasion shall require, with other stories of the same kind, there being scarce any thing else worth observing, that relates to the antiquities of this country. Senmei not only calculated the abovemention'd table, by the knowledge he acquir'd of the motions and influence of the stars, but as he was at the same time a perfect master of the Cabalistic Sciences, he found out certain words, which he brought together into an Uta, or Verse, the sound and pronunciation whereof is believed to have the infallible virtue of keeping off all those misfortunes, which upon the days determin'd in the said table to be unfortunate, would otherwise befall travellers. This was done for the use and satisfaction of poor ordinary servants, who have not leisure to accommodate themselves to this table, but must go when and wherever they are sent by their masters. The verse itself is as follows.

Sada Mejesi Tabiaatz Fidori Josi Asijwa,  
Omojitatz Figo Kitz Nito Sen.

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### Chap. VII.

#### Our Journey by Land from Nagasaki to Kokura.

*What  
happen'd  
before our  
Journey.*



Aturday the tenth of February 1691, Mr. Von Butenheim Director, of our trade, and Ambassador to the Emperor's Court, went to take his leave of the two Governors of Nagasaki, with the usual formalities and attendance, and to recommend the Dutchmen, who were order'd to stay at Desima, to their favour and protection. The two following days we were busy with packing up our baggage, and getting all our trunks and bales mark'd, according to order, with small boards made and sign'd by the Japanese clerks of the Embassy. On Thursday Feb. 14. being the day of our departure, the two Governors of the City came over to Desima early in the morning, attended by their whole court, and having been treated as is usual upon this occasion, they accompanied us between eight and nine of the clock out of our Island, where we took our leave of our remaining countrymen, and then set out on our journey. 'Tis a journey of about 200 German Miles, to go from Nagasaki to Jedo. We pass thro', or see at some distance, 33 large cities with castles, 75 small towns not fortify'd and boroughs, besides innumerable villages and hamlets. The first part of our journey is over the Island Saikofk thro' the Provinces Fisen, Tsikungo, Tsikusen, and Busen to Kokura. This takes in 55 Japanese and about 22 German miles, which are divided into the following day's journies, from Nagasaki to Sonongi 10 miles, from thence to Orda 11 miles, from thence to Sangen 4 miles, to Taisero 11 miles, to Itzka 10 miles, and from thence to Kokura 13 miles. In the Province Fisén I found the miles to be of an hour's moderate riding or strong walking each, but in the other provinces only of three quarters of an hour. Five water-

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leagues make three land-miles upon the coasts of Japan. But in more distant seas they compute, that two leagues and a half make a Dutch league. An ordinary mile contains the length of thirty six streets, but the miles in the Province Isje each fifty. The length of a street is of sixty Ikins, or Mats, and at Nagasaki of 56. Montanus in his Japanese Embassy, p. 104, computes 25 Japanese miles for a degree, and 354 from Nagasaki to Jedo, to wit, 220 from Nagasaki to Osacca, and 134 from thence to Jedo.

Our train consisted of the following persons, who *Our Train.* march'd in the following order.

First rode a Dosen, or with his more honourable title, a Deputy Bugjo, then his Deputy, a Bailiff of Nagasaki, then our Resident in his Norimon. After him follow'd our old chief Interpreter Joseimon, otherwise call'd Brasman, Abouts a merchant, Dr. Kæmpfer and his assistant Dubbels, all on horseback. Next to them rode the Deputy-interpreter Trojemon, and his son as apprentice, after him another Bailiff of Nagasaki, all again on horseback. Last of all came the Joriki or Bugjo, Assagina Sandan Nosin, as head and commander in chief of our train, carried in his Norimon, with a led-horse before him, and his pike-bearer after him, carrying his pike of state, adorn'd at the upper end with a ball and a silver board, pendent from it, as a badge of the authority he is invested with by his masters. As soon as we enter another Province, this order is alter'd in some things. The annex'd figure, (Fig. 105) will give the reader a much better Idea than the most accurate description. Our cooks and their servants, with the necessary kitchen-furniture, as also two clerks of our train, set out always sometime before us, the first to take care, that every thing be ready at the Inn against our arrival, the others to keep an exact account of all the expences of our journey, of our goods and baggage, of the number of horses and men employ'd to carry the same; as also to take notice, how many miles we travel a day, what Inns we go to, and in general to

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take memorandums of whatever remarkable happens upon the road. The cooks and clerks are follow'd by our servants and footmen, the men who look after our horses, and some porters, who are to release each other by turns, all on foot. The horses, we rode, had each two trunks and an Adofski, and the mats, which we lie upon at night, were spread over them. Travellers on horseback sit cross-legg'd, or in what other posture they please, or find it convenient. But of this I have treated more at large in the first chapter of this book. We were waited upon out of the town by numerous swarms of our other Interpreters, cooks, taylors and others of our inferior officers and servants, as also by the sons, nephews, and relations of some of our chief officers, every one of whom expected an Itzebe at least from our Resident for the honour of his company.

*Come to  
Mengome.*

The way through Nagasaki is steep and troublesome going all up hill. Having got through the town, we came to a small village call'd Mangome, not far from the place of execution, and on this account, inhabited by leather-tanners, who do the office of publick executioners in this country. Here we staid a little while in a small house belonging to the keeper of our barge, where our Interpreters and some of our officers and servants, who had favour'd us with their company out of town, treated us with a glass of Sacki and Soccana. These beggars, far from being satisfy'd with the handsome return we made them for this their unnecessary civility, caused several young boys to be presented by the Interpreters to our Resident, withal acquainting him, how nearly they were related to him. All these several particular compliments and honours, shewn us upon our departure, consumed such quantities of Itzebos and Silver Bontzes, as upon a very moderate computation amounted to the value of at least an hundred Thails. Having staid about an hour at this place, we proceeded on our journey, and after an hour and a half's riding came to the village Urakami. Half an hour after we saw a stone pillar, or boundstone,

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about a fathom and a half high, with characters cut upon it, importing, that the boundaries of the territories of Nagasaki and Omura are there. About an hour after we came to the village Tockitz, upon the bay of Omura, three miles from Nagasaki. We din'd here, and tho' we had brought our own provisions along with us, and had caus'd them to be dress'd by our own cooks, yet they made us pay for Sacki and other trifles, which we neither saw nor tasted, thirteen Thails. We dismiss'd also here, with presents, some relations and acquaintances of our Joriki, who wou'd needs keep him company so far as Tokitz. The way from Nagasaki hither is very rough and uneven, stony and mountainous, as is also the whole country thereabouts. Some fruitful valleys run between the hills, and the hills themselves are, through the industry of the Inhabitants, cultivated up to their tops. Scarce any thing remarkable occur'd between Nagasaki and Tockitz. However to omit nothing, I must take notice, that coming out of Nagasaki we saw the Idol of Dsisos, who is the God of the roads and protector of travellers, hewn out of the rock in nine different places. Another of the same sort stood not far from the village Urakami, being about three foot long, adorn'd with flowers and Fannaskibba, and plac'd upon a fathom high stone pillar. Two other smaller stone pillars, hollow at top, stood before the Idol: Upon these were plac'd lamps, which travellers light in honour of this Idol. At some small distance stood a bason full of water, for those to wash their hands, who had a mind to light the lamps, or to offer any thing to the Idol. Just before we came to Urakami, a stately Toori presented itself to our view, being a gate leading to a Cami-temple, as was express'd in a table standing at top of it.

(The better to understand the following account of our journey to Kokura, the reader is desir'd to consult Fig. 107.)

At Tokitz we were met by the steward of the household of the Prince of Omura, who in the name of his Master offer'd us, out of respect for the Emperor and without



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*Passage over  
the Harbour of  
Omura.*

any consideration, all possible assistance to forward our journey, and acquainted us, at the same time that two Feifeneers, or pleasure-boats, lay ready to carry us over the bay to the village Sinongi, which is seven miles and a half distant from Tokitz. These pleasure boats were built of wood, after the fashion of the country, strong but neat. They were row'd each by fourteen watermen, clad in blue gowns with white lines running across. The Prince's flag stood upon the stern, with his coat of arms, being a rose of five leaves in a blue field. Before the flag was plac'd the usual badge of superior authority, being a bunch of cut paper tied to the end of a long staff, next to which the Bugjo planted his pike, and then one of the Prince's clerks seated himself on one, and the Pilot on the other side. The Bugjo and our Resident took possession of the two cabins. We went on board in the afternoon about half an hour after two, and arriv'd at Sinongi at half an hour after six, having travell'd to day ten Japanese miles. 'Tis fifteen miles travelling by land from Tokitz to Sinongi, because of the going about the bay of Omura. This bay is very shallow, and not at all fit for large ships to ride in. It runs W S W and hath the tide, and a communication with the Sea by a narrow streight. We saw the town of Omura the residence of the Prince, situate on the harbour, about two miles off on our right. Behind Omura we took notice of a smoaking mountain, which probably was that near Usen. There are shells in this bay, which yield pearls. Formerly a rich gold sand was found along the coasts, which are now fallen in, the Sea having gain'd ground. Omura belongs to the great province Fisen, as do also Nagasaki, Firando, Gotho, Urisijno, Ficassari, and several other smaller districts, all which were formerly govern'd by the King of Fisen. Nay, 'tis a common tradition among the Japanese, that in ancient times the whole Island Kiusju, which makes nearly a fourth part of the Empire of Japan, was govern'd by one monarch.

*Omura.*

We left Sinongi on Wednesday February 14, early in

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the morning, and after an hours riding we pass'd by a large camphire tree famous for its uncommon largeness. The trunk seem'd to have no less than six fathoms in circumference, but was hollow within. What the Japanese relate of this tree, that it cannot be measur'd about is true so far, as it stands at the top of a hill. A mile further, having rode about the foot of the mountain Tawara, we came to the borders of Omura, and enter'd into the small district of Urisijno, govern'd by a prudent and generous Lord, who having been ask'd for an hundred men, freely and generously offer'd double that number. Ten men swept the roads before us, till we came to a village of that name, where we found fresh horses with three men each, and two of that Lord's Gentlemen in quality of Bugjo, and Deputy Bugjo, to conduct us thro' his Dominions.

Not far from the village, on the side of a small river, *Hot Bath.* which falls down from a neighbouring hill, is a hot bath, famous for its vertues in curing the pox, itch, rheumatism, lameness, and several other chronical and inveterate distempers. This Bath we had leave to see. I found the place rail'd in with Bambous in a very handsom manner. Within the inclosure was a watch-house, and a small booth for the guests to divert themselves. Along one side of the rails was built a long room or gallery, divided into six smaller rooms, or baths, all under one roof. Every bath was a mat long and broad, and had two cocks, one to let in cold, the other hot water, and this in order that every body might mix it to what degree of heat they can best bear. At the side of this long room was a place for the guests to repose themselves, cover'd with a thatch'd roof. The well was likewise cover'd with a small square thatch'd roof. It is not very deep, but the water bubbles out with great vehemence and noise, and is withal so hot, that none of our retinue had courage enough to dip his fingers into it. I found it had neither smell nor taste, and therefore made no scruple to assign its vertues meerly to its heat. The man that shew'd us the place, in order

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to convince us that there was something extraordinary in this water, pluck'd down a branch of a Camphire-tree (which stood hard by and was about the bigness of a large oak, being the second of an uncommon size we saw since we set out from Nagasaki) dipt it into the hot well, and then gave every one of us a leaf to chew, which made our mouth and tongue look as if they had been painted with a mix'd colour of green and yellow. Not far from the spring there were two other large baths for the use of poor people. I took notice, that a small brook of cold water, which runs hard by the place, smoak'd in some places, perhaps because of another hot spring in its bed. (Fig. 106.)

*Farther  
Account of hot  
Baths.*

There are many more hot wells upon this Island, of the same and some, of still greater vertues. By my repeated and diligent enquiries, I could hear of the following: Jumotto is a hot bath in Arima, which they make use of to cure lameness: Another of the same vertue is at Tskakaki, in the Province Fisen. Another is at Obamma in the Province Simabara, situate not far from the coasts, and overflow'd in high water. This is but small, shallow, and hath a salt mineral taste, which they look upon in this country, as something very remarkable. About three miles from thence, at the foot of the famous mountain Usen, are several hot springs of this kind, within about an hundred paces circumference, all which have a sulphurous smell, and are withal so hot, that no use can be made of them, unless they be mix'd and cool'd by a proportionable quantity of cold water. There was another Pond of warm water at Jamaga in Figo, but it is now dry'd up. I have mention'd some others in the 8th chapter of the first book, whither I refer the reader.

*Swota.  
Large Earthen*

Having left this hot bath, we came in half an hour's time to the other part of Urisijno, and from thence after two hour's riding, (having past by a great number of houses, which we had to our left travelling along) to the village Swota, where we dined. They make here that sort of large earthen pots to hold water, which are made



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use of at Sea instead of casks, and are by the Europeans call'd Martuan, from the kingdom of Martan, where there is a great quantity of them made, and from thence exported all over the Indies. This commodity can be exported from Swota by water, a very large and commodious river running from thence Eastwards over a large plain into the gulf of Simabara. At this same place, as also at Urisijno, and upon the neighbouring hills and mountains, besides

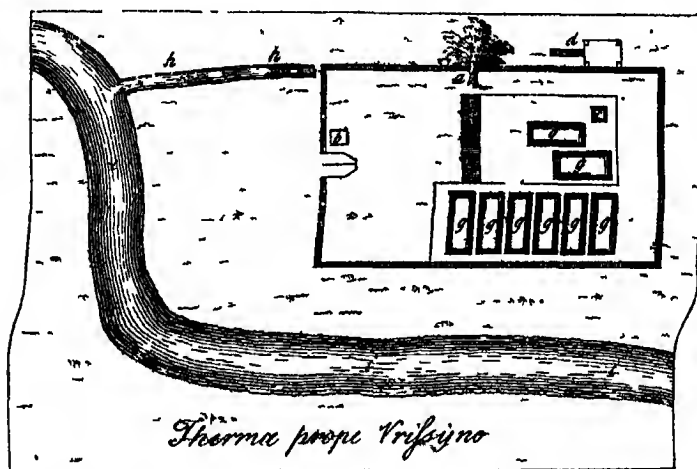


FIG. 106. A ground-plot of the hot bath near Urisijno, wherein *a* is a Zusnoki, or large Camphire-tree; *b* a centry-box; *c* the spring of the hot water; *d* a summerhouse standing upon long poles, with a stair case leading up to it; *f* a resting place cover'd with a roof; *g, g, g* the baths; *h, h* a canal deriv'd from the large river *i, i*, which runs by the village.

several other places up and down Fisen, is made the Japanese Porcellane, or China Ware, out of a whitish fat clay, which is found there in great plenty. This clay, altho' it be of itself good and clean, yet it requires nevertheless a good deal of kneading, washing and cleaning, before it is brought to that degree of perfection, that the dishes, pots, and other China Ware made of it, become transparent. This manufacture being so exceedingly

Porcellane  
Manufacture.

porious and troublesome, gave birth to the old fabulous

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*Fine Rice-  
Fields.*

saying, That humane bones are an ingredient of China Ware. Having stay'd about an hour at Swota, we set out again, crossing several rivers, some whereof are navigable, and going over wooden-bridges, we came, thro' the villages Narisij, and Wewaki, to the village Ooda, where we intended to lie that night, having travell'd to day from Sonogi to Ooda, eleven Japanese miles. Just at the entry of this village we saw a large monstrous head of an Idol, in the shape of a calf's-head, in a grated case, standing upon pales under a very large Camphire-tree, which was the third remarkable one for its uncommon largeness, we met with since our departure from Nagasaki. We travell'd this day mostly thro' pleasant fruitful valleys, and agreeable rice-fields. Round the latter were planted Tea-shrubs, for some paces from the road. These shrubs are not above two yards high, and make but a naked sorry appearance, when stript of their leaves, as they then were. The rice-fields we saw without this village on our right, seem'd to me to be by much the finest, one could set his eyes on in any part of the world. The whole Province Fisen is famous for producing rice, to a much greater quantity than any other Province in Japan, and they count ten differing sorts, which grow within its district, the best whereof grows about Omura, and is that very sort, which must be sent up to Jedo for the Emperor's own use. The Provinces of Cango and Finongo are next to that of Fisen, as to the beauty and fruitfulness of the rice-fields.

*Women of  
Fisen.*

On Thursday Feb. 15th, we set out by break of day, and travell'd a good pace all day long, passing thro' Sanga, the capital of the Province Fisen to the village Todoroki, where we propos'd to lie that night, having made in all between ten and eleven Japanese miles. The country thereabouts was flat, full of rivers and rice-fields. The most remarkable places we pass'd thro', not to mention several small inconsiderable hamlets, were Torimatz, a long village, about half a mile from Ooda. Here we saw for the first time some women of Fisen, and it was a matter of surprize to us, to see short young women, which one

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might have mistook for young girls, with their own children, some sucking, some running after them. They were, as most others of this Province, short indeed, but well shap'd, of a handsome comely appearance, and agreeable genteel behaviour. They all paint themselves, which makes them look like so many Babies. When married, they pluck out the hairs of both eye-brows. About a mile from Torimatz is the large and long village Kongawamas. A large muddy river runs thro' the middle of it, and about four or five miles from thence looses itself into the Sea. A fine wooden-bridge is laid over it, and the river itself is seldom without some pleasure-barges and small boats rowing up and down. About a quarter of a mile further is the village Utsinsin, where we chang'd our Porters, Norimon and Cangos-men. About half a mile further lies the village Botack. Next to this, at some small distance, is the large village Kasijnomas, which consists of three parts, or rather three smaller villages. The first, which is on this side of a large river, running S. E. is call'd Fooknamatz; the second, which is join'd to the first by a bridge of 150 paces in length, built over the aforesaid river, is call'd Jakimootzmas, and the third and last Fasiynomas. In the two first parts of this village, there are several good manufactures of silk-stuffs, and paper. Out of the same stuff, which they make paper of, they likewise spin a sort of yarn for making of sails. Between the second and third village we saw a man lying on the cross, who was executed for having in a violent passion strangled a young boy to death, with his handkerchief, only because he had reprimanded him for stealing some wood. The crosses in this country are made, as Lipsius relates in his Letters. A long cross-beam is placed at the upper end, on which are extended the arms, and another at the lower end for the feet of the malefactors. About the middle stands out another small piece of wood for them to sit on. They are not nail'd, but ty'd to the cross with ropes. A quarter of a mile from this village we came to the suburbs Onsiymatz, and soon after entered

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*Sanga, Capital  
of Fisen.*

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the city of Sanga. Sanga is the capital of the Province Fisen. The Prince, or Petty King of this Province, Matzendniro Fitzino Cami resides here in a large castle, which commands the city. This city is very large, but extends more in length than in breadth. It is exceedingly populous. Both going in and coming out, we found strong guards at the gates. It is enclos'd with walls and gates, but more for state than defence. The streets are large, running streight East and South, with channels and rivers running thro', which lose their waters into the Sea of Arima, as they call it, near a place of that name. The houses are but sorry and low, and, in the chief streets, fitted up for manufactures and shopkeepers. The shops are hung, for ornament's sake, with black cloth. The inhabitants are very short-siz'd, but well shap'd, particularly the women, who are handsomer and better shap'd, than I think in any other Asiatic Country, but so much painted, that one would be apt to take them for wax-figures, rather than living creatures. Their behaviour is otherwise genteel, and the lively colour of their lips is a proof of their healthy complexion. The country, for several miles round, is a fruitful plain cut through with channels and rivers, defended with sluices, which being open'd that part of the Country may be set under water at command, which very much quickens the growth of rice. In short Fisen is after the Province Cango, which produces both rice and corn, the most fruitful Province of all Japan, and would deserve, in my opinion, to be preferr'd to the fruitful Media, were it as well stor'd with cattle and fruit trees, of both which I could see but few. I took notice as of somewhat remarkable, that all this day we saw neither priests nor temples, excepting only one Toori with golden characters upon it, doubtless leading to some neighbouring Mia. It seems, that little regard is had in this province to the maintenance of priests and temples. Fisen is the largest province in Saikokf, and comprehends the dominions and districts of Nagasaki, Simabara, Omura, Arima, Sauda, Karatz,



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Firando, the Islands Goto, &c. Some of these still belong to the Prince of Fisen, but others have been taken from him by the Emperors, and given to other Princes, who now pay their homage, as do all the rest, by going up to court once a year. The Prince of Fisen however, to keep up his grandeur, hath still 40000 villages and hamlets subject to him. Satzuma, another province in Saikokf, is next to Fisen in extent, but far superior to it, and indeed to all others in this Island, in riches and power, having the best soldiers, and producing a great quantity of camphire. It hath also several rich gold and silver mines, the disposal whereof the Emperor reserv'd to himself. We pass'd through Sanga without stopping, and from our first entring the suburbs we were riding a moderate pace for an hour and a half till we got to the other end of the city. Without the city gates, I took notice of a long walk of fir trees, which run strait to S. E. for at least half a mile, so far as I could see. Here I saw for the first time two faulcons, which were carried as usual, by two men upon their hands; as also two storks perch'd upon trees in a small wood standing on a neighbouring hill. They seem'd to me to be something smaller, than our European storks are. I took notice, that the country people hereabouts plough with horses. A mile from Sanga is the village Farnomatz. From thence having pass'd through several small hamlets, and cross'd some rivers, we came about one in the afternoon to the great village Kansacki, about two miles distant from Farnamatz, and seven from the place we lay at last night. It consisted of seven or eight hundred houses. We dined here, and having staid about an hour, set out again a fresh pace. The roads were all along clean and even, and fresh sand spread over them, in short as good as one could wish. Near four Japanese miles further we came to another large village Todoroki, consisting of about 500 houses, being the place we design'd to lie at, and the last village in the province Fisen. Formerly our retinue us'd to lie at the village Taisero, about half a mile further. But an unlucky

*Kansacki.*

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accident happen'd at that village about four years ago. For our Bugjo, or commander in chief, having had some quarrels with the chief Interpreter, and high words arising between them, he kill'd him upon the spot, and afterwards made away with himself. He design'd to have serv'd his Dosen, or deputy, in the same manner, but he escap'd with the loss of his hand, which the furious Bugjo cutt off in the height of his passion. Ever since it hath been order'd, that this place should be for the future avoided as fatal. We cross'd this afternoon some small rivers, and pass'd thro' several small villages, the chief whereof were Haddi, or Faddi, (it being not well possible to distinguish in the pronunciation of the natives the H from the F,) Nittanwah and Magabar. We pass'd likewise thro' a small, but very pleasant, wood of firrs, a rare sight in this flat part of the country. The trees were large and tall, but the nuts small, like Cypress-nuts. About an hour's riding from Magabar, we came to the foot of some neighbouring mountains, which we had to our left, but soon lost them again. From thence we saw on our right the castle of Kurume, being the Residence of the Prince of Tsikungo, about a mile distant. It appear'd all white from the colour of the walls, and seem'd to be a stately building.

*Kurume.*

On Friday Feb. the sixteenth, We set out betimes in the morning with fresh horses, and having pass'd through Urijino, a small hamlet, lying just without the gates of Todoroki, we came half a mile further to the above mention'd village Taisero, consisting of about five or six hundred houses, built in some few streets with gates. This village, along with its district, was some few years ago by the Emperor's order taken from the Prince of Fisen, and given to the Lord of Tsussima and Simabara, who till then had nothing in possession upon the continent of Japan, but was only Lord of these two Islands Iki and Tsussima, which lie towards Corea. The Bugjo, who attended us in our passage through the dominions of the Prince of Fisen took his leave here, and was reliev'd by

*Taisero.*

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another sent by the Prince of Tsussima. Having chang'd our Horses in the street without stopping, we proceeded on our Journey, and passing some small Rivers, we came through Imamatz, Farda, Dsusanska, and some small hamlets to the village Jamaijo, which is three Japanese miles and a half distant from Taisero. Here we dined. Near Dsusanska, the highway was divided into two separate roads, one of which went to our right towards Kurine, the other run to the left round some mountains towards Fakatto, the residence of the Lord of Tsikutsiu and Fakatto, lying about four Japanese miles off. The village Jamoijo reckons several hundred houses, within its compass, and is very well inhabited. It hath a large and handsome Inn, which we went to. Just before the village stood another large Camphire tree, the fourth of an uncommon largeness we met with in our Journey. After dinner we set out again in Cangos, because of the neighbouring hills and mountains, we were now to travel over, and which are not easily to be pass'd on horseback. It is a very incommodious way of travelling in these Cangos, they being like small square baskets, open on all sides and only cover'd with a small roof, to which is fastened the pole. Thus equipp'd they took us up, and carried us half a mile running to the foot of the mountain Fiamitz, two men being appointed to every Cangos. A mile up this Hill we came to a small village which hath no name, whose Inhabitants, they told us, were all descended of one man, who upon our coming there was yet alive. Whatever there be in this story, we found the Inhabitants of this village, handsome and well shap'd, and both in their conversation and manners so genteel and civil, as if they had been bred in a Nobleman's family. Having staid about half an hour in this village we went farther up hill for about a quarter of an hour, and then down again, a mile and a half to the village Utsijno, which signifies, In mountains. Here we staid about half an hour, and having taken something to refresh our selves, we exchang'd our Cango's for fresh horses, and so pro-

*Singular  
village.*

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*Itska.* cceeded on our Journey passing some Rivers, and through several small villages, the chief whereof they call'd Tinto-matz. In the evening we came to the village *Itska*, where we propos'd to lie, having travell'd this day ten Japanese miles. *Itska* consists of several hundred houses, and is well Inhabited. It lies on the other side of a river which is navigable for small boats. Our ambassador and whole train were forded through, but I obtain'd leave to walk over a long narrow wooden bridge, laid over it. We travell'd to day through variety of hills, mountains, woods bushes and desert places, this part of the Country being not unlike some woody and mountainous parts of Germany. We observ'd likewise that the shape and countenance of the Inhabitants were remarkably alter'd from what they are in the Province *Fisen*. But particularly the Inhabitants of the mountains we found contrary to expectation, extreamly civil and modest, we saw no cattle grazing any where all day long, excepting a few cows and horses for carriage and plowing. I took notice of two more storks, not unlike ours in Europe. In going down the mountain *Fiamitz* we found the fields enclos'd with tea shrubs for about eight paces from the road. They make so much of the ground in this Country, that they won't allow even the tea any other room but just round their fields.

On Saturday Feb. 17th. Having to day a Journey of thirteen miles, to make, to wit, ten to *Kokura* by land, and three by water to *Simonoseki*, we set out before break of day with flamboys made of bambous shavings. We pass'd in the forenoon through *Tababukro*, a village of some hundred houses, and some small hamlets, we were also ferried over two shallow, rapid rivers in flat prows or boats, and having travell'd five small Japanese miles, we came to the village *Kujanosse* consisting of two or three hundred houses. The two rivers aforesaid united into one a little way on this side *Kujanosse* by which village, the united stream runs and is from thence call'd *Kujanosse-gawa*. After dinner we proceeded on our

## 'FROM NAGASAKI TO KOKURA

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Journey with fresh horses, riding along the bank of this river for about half amile. Two miles farther we came to the village Kurosaki, which lies upon the Northern Gulf, as they call it, and consists of two or three hundred Houses or rather Cottages, as do also most of the smaller hamlets. We pass'd by some coal mines, which they shew'd us as something extraordinary. At Kurosaki we again mounted fresh Horses, and having travell'd a mile and a half we came to two other bound stones, or pillars with characters upon them, placed at about ten paces distance from each other, which separate the territories of Tsikusen and Kokura. A small mile further we came to Fijomi a small village very near Kokura, and from thence we enter'd the city of Kokura it self, attended by two Benjos, or Gentlemen of the Prince of Kokura his Court. We went strait to our Inn, which lies in the third and furthest part of the City, on the other side of a bridge. It was abundantly furnish'd with all manner of necessaries, and is very agreeably seated, having a fine view over a large plain.

Kokura lies in the great Province Busen. It was *Kokura.* formerly a wealthy and populous City, but since the Territories about it have been divided among several princes, it is much falln from its antient splendour. It lies not far from the coast, and extends for about a Japanese mile in length from East to west, making an oblong square figure. It consists of four parts a large castle, being the residence of the Prince, and three Towns or rather three parts of one Town separate from each other. The castle takes in a large square spot of ground and is surrounded with ditches and low walls, built of free stone up from the very foundation, and fortified, or rather adorn'd, according to the fashion of the Countrey, with wooden bastions, chiefly along the riverside. In the midle of the castle is the residence of the Prince, taken in with a neat white wall. It hath some few cannon planted upon a tower six stories high, the usual sign of Princely residences. In this castle resided, upon our arrival,

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Ungasawara ukon no Cami, Prince of Kokura, and its small district. His yearly revenue doth not exceed 15 Mangokf. The City, and every part of it, is of a square figure. Every gate hath two large doors, and stands between two solid walls built of square stones. An open guard house built of wood stood next to each door, with three soldiers upon duty. There were also six pikes

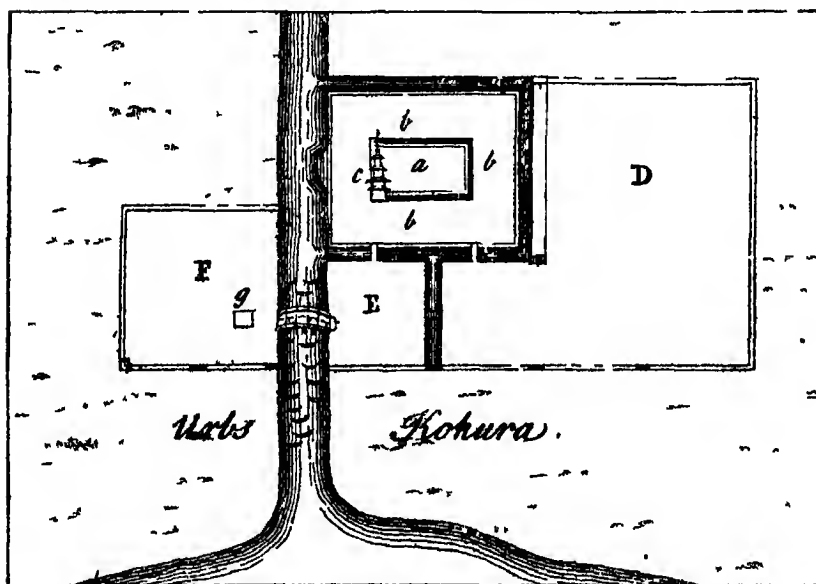


FIG. 108. A ground plot of the town of Kokura.

planted there, adorn'd at the upper end with bunches of black horse hair. Within we found three gentlemen gravely sitting, well clad, with their faces turn'd towards the door. The houses are small, and low, the streets broad and regular, running some South, others West. There are several large Inns and cook-shops in this City, with rais'd firehearths and grates, not unlike ours in Germany, as also with Bagnio's and curious gardens behind. A river runs through the City from South to North, separating its thurd and furthestmost part from the two first and the castle, and then looses itself into

## FROM NAGASAKI TO KOKURA

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the Sea. There were at least an hundred small boats, which lin'd the banks of this river on both sides. For it is so very shallow that large ships cannot come up, but must ride at anchor at Simonoseki. A large bridge about 200 paces long is built over it, with Iron rails supported by four strong wooden pillars, curiously adorn'd. The whole situation of this city will appear by the annex'd figure (Fig. 108) wherein *a* is the inner part of the castle, where the Prince resides, *b* the place round the residence, with gardens and houses belonging to the chief officers of the Prince's Court. *c*. The tower of the castle. *D*. the first, *E*, the second and *F*, the third part of the City.

### Chap. VIII.

#### Our Voyage from Kokura to Osacca.



Aving staid about an hour and a half at our Inn in Kokura, and sufficiently refresh'd ourselves with Japanese victuals, we left that city, attended by the two abovemention'd Gentlemen of the Prince of Kokura's Court. We went the neares<sup>t</sup> way to the Sea-side, in order to go aboard two Kabajas, or small passage-boats, which were to bring us over from thence to Simonoseki. Coming out, we found the above-mention'd large bridge, and the square which was before our Inn, crowded with upwards of a thousand spectators, chiefly ordinary people, who came to see us go by. They lin'd both sides of the way, all kneeling and keeping a profound silence, no body presuming to stir, or offering to make the least noise, probably out of respect to us, or to the Prince of Kokura, who was represented by the two gentlemen of his court, who were order'd to attend us. We left Kokura amidst this numerous throng of people, and went on board our two passage-boats, about half an hour before sun-set, and so bid farewell to the Island Kiusju, or as the common people call it, Nisijno Kuni, that is, the country of nine,

*Departure  
from Kokura.*

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*Remarkable  
Places in the  
Streights of  
Simonoseki.*

it being divided into nine large Provinces. It is also call'd Saikokf, or the Western Country, bearing West to the great Island Nipon. Simonoseki lies but three small miles from Kokura. Our large barge, on board which we were to go to Osacca, and which had been dispatch'd thither about four weeks before our departure from Nagasaki, had not been there above five days before us. The small boat, on board which I went, was five hours working its passage over to Simonoseki, so that we came thither very late at night, and two hours after the other. The reason of this delay was our Pilot's missing his course, and running his boat aground several times. We all went to lie on board our large barge, and found every thing ready for our reception. In this small passage from Kokura to Simonoseki, tho' but a narrow streight, form'd by an Island call'd by some Kikusima, and by others Finosima, and the coasts of the Province Busen, are shewn several places remarkable in their histories for things that happen'd there in former times. On our right, upon the coasts of the Province Busen, within the district of Kokura, is a large green plain, or field planted with trees, and call'd Jamasima, which is as much as to say, Pearl-Island. Not far from it is an inhabited place call'd Dai-ri, because it was formerly the residence of the Dai-ri, or Ecclesiastical Hereditary Emperor, whose name it still retains. Between this place and the neighbouring Island Kikusima, which is not above a quarter of a mile distant, there is a rock stands out of the Sea, with a pillar or monument of stone upon it, call'd by the natives Joribe, which was set up in memory of a Pilot of that name, who undertook to carry over the great Emperor Taiko, when he came to subdue these Western Provinces, and to establish that form of Government which now obtains in this Empire. This Pilot having unfortunately put the Emperor into eminent danger near this very rock, did, to punish himself, or to prevent the punishment he apprehended for his carelessness and neglect, rip open his belly, to eternize which action, the Emperor order'd this



## FROM KOKURA TO OSACCA

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monument to be set up. The same rock is farther famous for the death of an Emperor's son and heir of the crown in the time of the Civil Wars with the Ecclesiastical Hereditary Emperors. The thing happen'd as follows: Feki, or Fege, a Prince of great courage and personal bravery, having been several years engaged in a War with Gege, had at last, as courage and conduct are not always crown'd with success, the misfortune to be forc'd by his enemy to quit his residence Osacca, and to fly to Fijungo. The unhappy Emperor could not long maintain himself in this place, but pursued by his enemy was forced to abandon it likewise, and soon after lost his life. The nurse of the Emperor's son, who was then but seven years of age, endeavour'd to make her escape with him by water, but having got so far as this rock, closely pursued, and seeing it was absolutely impossible to avoid falling into the enemy's hands, she clasp'd the young prince between her arms, and with that courage and resolution, which is so peculiar to the Japanese nation, threw herself along with him into the Sea. It is mention'd in Japanese histories, that Fege, seeing his destruction approaching and almost unavoidable, sent seven ships laden with gold and silver to China, where after his death a stately temple was erected to his memory, as was another, (now call'd Amadais) at Simonoseki, to the memory of the untimely death of the unhappy prince his son.

Simonoseki is situate on a famous harbour at the foot of a mountain, in the province Nagatto, which is the futhermost Province to the West, upon the continent, or rather great Island Nipon. A narrow streight, not above a Japanese mile broad, is form'd by the coasts of this province, and those of the Island Kiusju. Nipon is the largest of the several Islands, which make up the Empire of Japan. Its shape is not unlike that of a jaw-bone, and it is divided into fifty two provinces: Two great roads cross it from one end to the other. The one goes from West to East, from Simonoseki over Osacca

*Simonoseki.*

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and Miaco to Jedo, along its Southern coasts: Part of this, to wit, from Simonoseki to Osacca, is made by water because the coasts between these two places are very mountainous. The other great road goes from Jedo, North and North East, to the extremities of the province Osju, for upwards of forty miles. The present Lord of Simonoseki, who is one of those that must make their appearance at court once a year, is call'd Mori Fidan no Cami. His residence is six miles from Nagatto. The Town of Simonoseki it self consists of four to five hundred houses, built chiefly on both sides of one long street, which runs quite through, there being but a few smaller streets, which turn off side-ways, and all terminate into this great one. The city is full of shops, wherein are sold victuals and provision for ships, which daily put in there in great numbers. Upon our arrival, there were no less than two hundred, great and small, lay there at anchor, it being the common harbour for ships bound from the Western provinces to the Eastern, or coming from these. We likewise saw here several neat stone-cutters who make inkhorns, boxes, plates, and several other things out of a grey and black serpentine stone, which is hewn in the quarries about the town.

*Temple  
Amadais.*

On Sunday February 18, being the day after our arrival at Simonoseki, we lay still, partly to repose our selves from the fatigues of the preceeding journey, partly because of our being detain'd by contrary winds, which would not permit us to come out of the harbour. We spent the afternoon, viewing the abovemention'd shops of the Serpentine stone-cutters, and the temple Amadais, which is famous throughout Japan, and was built in memory of that unhappy Prince, whose History I have above related. We were attended thither by two officers of the town, to keep off the crowds of people. Having walk'd up twenty four steps, hewn out of a rough stone, we saw three small temples, standing before us, being but mean sorry structures of wood. The temple Amadais stood behind them on our left, as we came up. We were

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receiv'd before the temple by a young Priest, who carried us into a foreroom, or hall, hung with black crape, in like manner as they do their Theatres: Upon the middle of the floor was laid a carpet interwoven with silver. It was in this room, the Image of the deceas'd Prince stood upon an altar. He was a fat jolly boy, with long black hair: All the Japanese of our retinue made their obeisances to him after the country fashion, bowing their heads down to the ground. On each side of the Prince stood the Images of two other Princes of the Imperial blood, as big as the life, and clad in black, after the fashion of the Dairi's court. The Priest, who conducted us thither, lighted a lamp, and then made a pathetical speech upon this tragical event, mean while he led us into another room adjoining to this, where he shew'd us gilt pictures of such other persons, as he had mention'd in his speech. From thence he brought us into a large handsome open apartment, being the hall of audience of the monastery. Whilst we enter'd this hall, in came also the prior of the monastery, an old, thin, grave looking man, and sate himself down on the floor. He was clad like the other priests, in a black crape gown. A silver ribbon hung down on his left side coming from the right shoulder, and behind his head, between the two shoulders, hung another square piece of the same stuff, both being marks of his priorship and authority in the monastery. Seeing that we did not come near him, nor take any notice of him, he rose again, and went out into the adjoining cells of the monastery, being small rooms, separate from each other by standing skreens. We left an Itzebe, (a piece of gold, worth about two Rixdollars and a half, or twelve shillings sterling) as a present to the monastery, and so were conducted by the abovesaid two officers of the town back to our Inn, where we were entertain'd with Japanese victuals, and having taken the diversion of our landlord's Bagnio, we return'd on board our ship in the evening: There was also another temple built in memory of Fatzima, who was the founder and first inhabitant of

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*Length of the  
Journey from  
Simonoseki to  
Osacca.*

this town, but being an indifferent small structure, we did not think it worth our while to spend any time upon viewing it.

On Monday, February 19, we set out on our voyage to Osacca early in the morning. The first day's run being very long, and there being but two harbours to retire to in case of danger, one Mocko, the other Kadatz, neither of which is secure against a storm, and both very difficult to enter, we seldom set sail but with a settled Westerly wind. The whole voyage, from Simonoseki to Osacca, is suppos'd to be of 136 Japanese water miles. Others reckon it still more, the different situation of the harbours, where we come to an anchor at night, and the variation of the winds, making a considerable difference. Some of our Pilots gave me the following account of the distance of the several harbours from hence to Osacca.

	Water-Miles.
From Simonoseki to the Island, harbour and village Caminoseki	35
From thence to the Island and village Kamagari	20
From thence to Tomu	18
From thence to the city and harbour Muru	30
From thence to the village and harbour Fiogo or Sinongi	18
From thence to Osacca	13
From Simonoseki to Osacca.	In all 134

The Account I had from others stands thus—

From Simonoseki to Caminoseki	35
From thence to Camiro	7
From thence to Mitarei	18
From thence to Fanagari	5
From thence to Tomu	10
From thence to Sijrei	3
From thence to Sijmotz	7
From thence to Itzijmodo	10

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From thence to Muru	—	—	10
From thence to Akasi	—	—	13
From thence to Fiogo	—	—	5
From thence to Osacca	—	—	13
			136
	In all		136

All the several places abovemention'd, whose distances make up in all 136 Japanese water miles, or about 46 and a half German miles, have convenient and secure harbours, where ships may safely come to an anchor, and d shelter in stormy weather. However, we sail by most of them, leaving them on our left going up to sacca, they being situate upon the main continent of ie great Island Nipon. There are several other remarkable places, harbours, islands, towns, villages and hamlets upon and about the said great Island Nipon, which I shall forbear mentioning, referring the curious reader to the general map of Japan (see end of Vol. III.) and to the particular map of our voyage to Osacca (Fig. 112.) Coming out of the streights of Simonoseki we must tack about for a few miles, whatever the wind be, till we begin to get clear of the coasts and to come to the main. We then advance tolerably well, if otherwise the wind be not contrary, and having got about half way we steer North-East in quest of Osacca. But our whole course is very irregular, by reason of the several Islands both great and small, to our right and left, about or by which we sail, some whereof are fruitful and well cultivated, even to the tops of the mountains, with villages and good harbours, others barren and uninhabited. Osacca itself bears E. by N. to Simonoseki, which may be observed for correcting the maps of Japan. I found the declination of the magnetical needle at Osacca to be five degrees East. In this whole voyage we have the coasts of the great Island Nipon on our Larboard-side, at one or some few miles distance. On our Starboard-side we have, first the coasts of the Province Busjen, or Bungo, upon the Island

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Saikokf, next the Island Tsikokf, which is divided in four provinces; lastly the small Island and Provin Awadsi. Thus much of our voyage to Osacca in general. It is now time to proceed to a more particular account thereof.

*Departure  
from  
Simonoseki.*

We set sail from Simonoseki early in the morning, with a brisk favourable gale, mixt with some small drizzling rain. Having made about two miles, we came in sight of a large palace, built near the village Tannora, where the Princes of Saikokf in their journies to and from court usually lodge. Five miles farther we made the villa and famous mountain Mottojamma. Here we began to be a little more at large, the coasts of Saikokf turning close on our Starboard-side, and forming themselves with those of Nipon into a spacious open bay. Here we met upwards of an hundred ships under sail, all which had been forc'd by contrary Easterly winds to ride at Simonoseki for several days last past. We out-sail'd them a before evening, our ship being not only a better Sailor but also better mounted. Having sail'd about eighteen miles, we lost sight of Saikokf, and soon after made a large island call'd Jwoissima. A little way further we got in sight of the high mountain Cassada Jamma which is about ten miles distant from Caminoseki. Here also we saw at a distance, the high snowy mountains of the Province Jjo, situate upon the large Island Tsikokf, which is divided into four large Provinces, and is computed to have 70 Japanese miles in length. Sailing further we came near the dangerous rocks call'd Sso Sine Kso, some of which are under water, others standing out. Pilots must be very careful to avoid them. We then enter'd a strait, which separates the continent of the Island Nipon from a neighbouring Island, and is withal so narrow, that we could not perceive that there was any passage at all but took it for one continued coast, till we came near it. Going thro' there is on the Larboard-side a village call'd Moritzu, situate upon the Island Nipon, and on the Starboard-side another village call'd Caminoseki, upon a

*Straits of  
Caminoseki.*

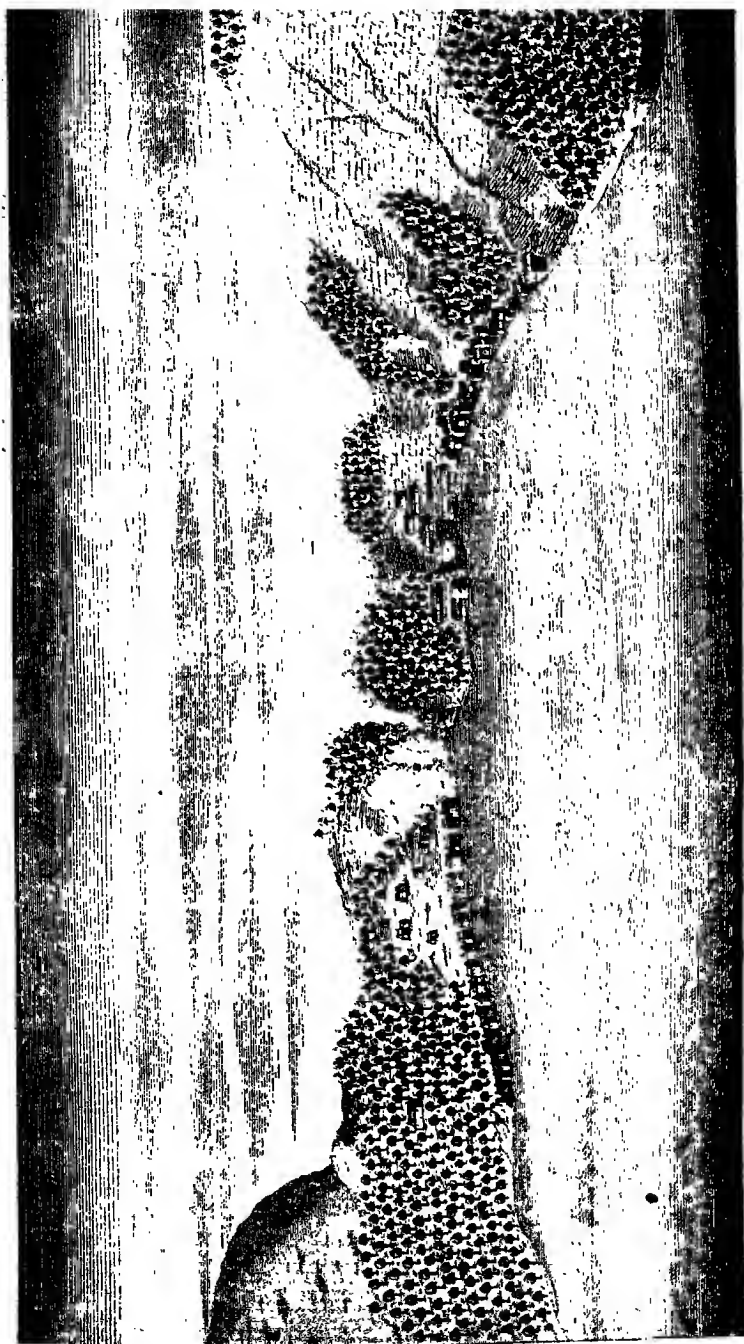


FIG. 109. A view of the straits of Caminoseki, and the two villages Morizu and Caminoseki.





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Island of the same name. Both villages consist of about fourscore houses, and are govern'd by a Cousin of the Prince of Imoo, they lying upon the extremities of his Province Nagatto. They were assign'd by him to his Cousin as an appennage. Just before the harbour there is a wooden Pharos, built upon a high rock, for the security of navigation thro' this streight in the night-time. (A view of this streight and the villages Morizu and Caminoseki, see in Fig. 109.) This Island boasts of a great and powerful Idol. The sea between Simonoseki and Caminoseki, which we had now pass'd without any sinistrous accident, is call'd Siwonada, that is, the harbour of Siwo, because it washes chiefly the coasts of the Province Suwo. From Caminoseki, the wind continuing still favourable, we sail'd seven miles further to Dsino Camiro, that is, Lower Camiro, and then cast anchor near eight of the clock at night, having made to day in all 45 Japanese water-miles. There were great number of other barges lay there at anchor along the coasts. Dsino Camiro is a village of about 100 cottages, and a few good houses. It lies upon the coasts of the Province Aki, at the end of a harbour enclos'd with mountains, and is so call'd by way of distinction from another village Okino Camiro, or Upper Camiro, which lies not far from it upon the same coasts. Dsino Camiro is well known to mariners, because of the good anchorground in the harbour there.

On Tuesday Feb. 20. It was calm in the morning, so that we made what way we could by rowing. We set out pretty early, and soon made the abovemention'd village Okino Camiro, consisting of about forty houses, and situate upon the eastern extremity of a small, but fruitful Island, whose hills and mountains, we took notice, were cultivated up to their very tops. About noon we made another Island Tsuwa, which we had on our *Tsuwa.* Larboard-side. There is very safe riding at anchor upon the southern coasts of this Island, in an almost semi-circular harbour, round which there are about two hundred houses. It was very pleasant to see the mountains, we

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*Mitarei.*

had a stern of us, cultivated up to their very tops. In the afternoon, having a small breeze, we set sail again, and sometime after got in sight of a village call'd Camogari, upon the coasts of the Province Aki. At night we came into the famous harbour Mitare, where we cast anchor again in good company of other ships and boats. We had made this day in all eighteen Japanese water-miles, sailing between some fruitful, and many barren, uncultivated and uninhabited Rocks and Islands. On our Starboard-side we had the Province of Ijo upon Tsikoko, and on our Larboard-side, the Province of Aki upon Nipon. The higher mountains of both these Provinces were as yet cover'd with snow.

*Ksurissima.*

On Wednesday Feb. 21. we weigh'd anchor from Mitare an hour before Sun rise in calm weather. The coasts of the island Tsikoko come hereabouts so near those of the continent of Nipon, as to form a sort of a streight, which is not above a Japanese mile broad in some places. Having sail'd two miles, we came in sight of Ksurissima a poor sorry place, situate upon the furthestmost point of the said Island Tsikoko. It is the residence of the Lord of Firesima, in the province of Aki, who hath also nine small Islands lying thereabouts, and this furthestmost point of Tsikoko belonging to his dominions. Two

*Imabari.*

or three Japanese miles further lies the city of Imabari, with a castle of the same name, which latter is a stately building with several high towers, after the country fashion. Sijromottofonno, Son of the Prince of Kijno-kuni, and the Emperor's Son-in-law, resides there. Having sail'd five Japanese water miles further, we again enter'd a narrow streight, and had on our larboard side a village call'd Fanaguri, where we stay'd about an hour to take in fresh water, during which time several barges sail'd by us. Fanaguri is a village of about 60 houses, and lies at the foot of two mountains. Fanaguri in the Japanese language signifies properly a nostril. We observ'd nine huts here, looking at some distance like so many small hills, and cover'd with thatch'd roofs, where

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they boil salt out of sea water. Not far from this place there are several other small villages along the coasts, inhabited by fishermen. About a mile from Fanaguri is another village call'd Turanami. Between these two villages there is a fort, or battery, rais'd out of the water, in order to prevent, in case of need, all ships from going up and down, they being oblig'd to come within a small pistol shot of it. Some miles further we came in sight of a village call'd Iwangi, which we had on our larboard side. It consists of about fourscore houses. The country hereabouts is so much broke, that I could not well determine, whether this village lies upon the continent of Nipon, or upon some neighbouring Island. Near this village we saw a Temple standing on a pleasant green hill. A double Toori was built upon the shore, to put people in mind of the neighbourhood of some sacred building. A long staircase led up to the Temple it self. Sailing further we pass'd between high rugged mountains on both sides, at the foot whereof there were several good harbours and small villages, hardly worth mentioning. On our starboard side we had a village call'd Swoja, seated upon an Island: It consisted of about an hundred houses, and is famous for the great quantity of salt, which is made there, from whence it hath borrow'd its name. Not far from it is the small village Jugi or Igé, famous for being inhabited only by rich country people. It hath also a fine palace belonging to the Lord of the place. The wind begun here again to blow favourably. Sailing further we pass'd by a small Island remarkable for its standing out of the water in form of a high Pyramid. On our starboard side there was almost nothing but water, so far as we could see, being a large Gulf, which runs in between Iko and Sanuki, the two northern Provinces of the Island Tsikoko. It runs in so deep between the said two Provinces, that we could not see to the end of it. On our larboard side we saw several villages upon the great Island Nipon. Not far from thence we came to the famous harbour and village Tomu, which we had

*Tomu.*

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on our Larboard-side, at a very small distance. It lies upon the continent of Nipon, in the Province of Bingo, from whence it is call'd Bingono Toma, for distinction's sake from a village of the same name. It lies on a rising ground at the foot of the mountain, and consists of some hundred houses, which made a pretty good appearance, being built round the harbour, which is nearly semi-circular. In the chief street, which runs along the harbour, there is a Mariam, or bawdy house, and two pleasant Temples. They fabricate here very fine mats and carpets, wherewith they cover the floors in this country, and which are exported from thence in great quantity into several other Provinces. Behind the City, in the ascent of the mountain, there is a fine monastery. About a quarter of a German mile before you come to the village, stands a famous temple of the idol Abbuto, which is said to be very eminent for miraculously curing many inveterate distempers, as also for procuring a favourable wind and good passage. For this reason sailors and passengers always tie some farthings to a piece of wood, and throw it into the Sea as an offering to this Abbuto-quano Sama, or Lord God Abbuto, as they call him, in order to obtain from him a favourable wind. The priest of the temple, says, that these offerings never fail to drive on shore, and to come safe to his hands. However, for caution's sake, he comes out himself in still weather in a small boat, to ask this sort of tribute to his idol, of what ships and boats sail by. Just before this village lay an island full of wood and timber, as were in a great measure the neighbouring mountains. The wind continuing still favourable, we sail'd seven Japanese water miles further to a village call'd Sijreisi, situate upon a small Island on our Starboard-side. Here we dropt anchor an hour before sun-set, because if we had gone further, we could not have come soon enough to another good harbour. This village consists of about fifty houses. It lies in a pleasant well cultivated valley, at the end of a harbour, which is open to the north. The God Kobodais

*Temple of  
Abbuto.*

*Sijreisi.*

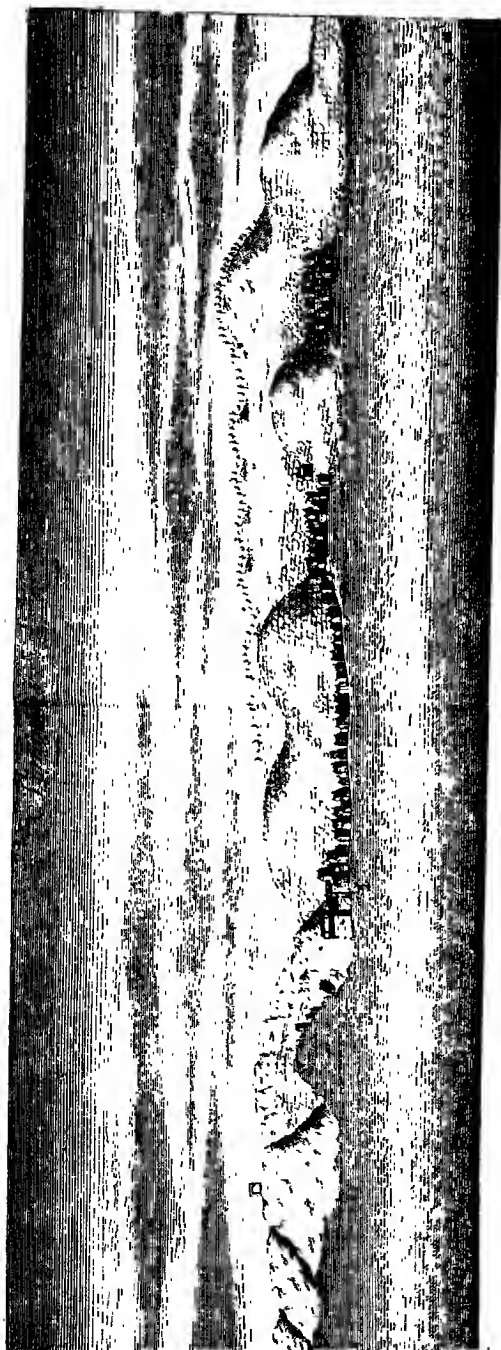


FIG. 110. A view of Simodsi, or Sijmotsui.



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is worshipp'd in this island, in a cavern, at the top of a mountain just behind this village. There were besides ours twelve other barges cast anchor in the same harbour, all which following our example let down their masts upon deck to avoid being tossed in the night. We made to-day, the wind being favourable, in all eighteen water miles, sailing E. and N.E.

On Thursday Feb. 22. we weigh'd anchor by break of day, and having sail'd seven water miles between several small islands, we came to the town of Sijmotzi or Sijmotsui, situate upon the continent of Nipon, upon the rocky coasts of the Province Bitsju, at the foot of a mountain, which hath a row of fir-trees planted over its top, after the manner of other cultivated mountains, chiefly in the several Islands we pass'd by in our voyage from Simonoseki. This town consists of four to five hundred houses, and is divided into three parts, each govern'd by a Joriki. Opposite to it, on the right hand, stands a castle call'd Sijwos, built of free-stone, with a neighbouring small village. A view of Simodsi is represented in Fig. 110. Not far from thence we came in sight of another remarkable high Island call'd Tsusi Jamma, standing out of the water in form of a pyramid. We discover'd it already at Sijmotsi, bearing East, and being to steer Eastwards we stood in directly for it. The sea hereabouts began again to grow narrower, the Coasts of Nipon and Tsikoko drawing near one another. On our Larboard side, on the coasts of the abovemention'd Province Bitsju, we saw a large harbour, where some few barges lay at anchor. It was open and pretty much expos'd to southerly winds. There was a village on each side call'd Sijbi. Eight miles from thence, on the same northern coasts lies the large and fine village Sijmodo, or Usijmano, which is defended by a small fort. Seven miles further lies the well built castle Ako, which with its white walls, high towers, and the town of Ako lying behind, offers to the eye a very pleasing and curious sight. The coasts about it are very rocky, and seem to have no good

*Sijmodsi.*

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anchor ground. It is the residence of a petty prince call'd Assino Tackomin, whose revenue doth not exceed five Mangokfs. About five in the evening we got into the famous harbour Muru, which is about three miles distant from Ako. We cast anchor there about twenty paces from the shore, amidst upwards of hundred other barges. The wind continued still favourable. We had made to day in all twenty seven water miles. The harbour of *Muru*. Muru is not very spacious, but one of the safest in case of a storm, it being well defended by a mountain which runs out westward from the main continent, and covers a great part of it. Going in ships must steer N.E. then turn S.S. by E. in order to come to an anchor not far from the city. Great part of the harbour is enclosed with a strong wall built of free-stone. The situation of the city is very pleasant and agreeable. It is built along this wall, and belongs to the Province Bisen. It consists of one long narrow street, which runs along the semicircular shores, and some few others, which run backwards up towards the mountains. The number of houses may amount in all to about six hundred. It is inhabited chiefly by Sacki brewers, ale-house keepers and mercers, who can richly maintain themselves, because of the multitude of ships, which daily resort to this harbour. The city is govern'd by a Bugio. There is a famous manufactory here of horses hides, which they tan after the manner of Russian leather, and varnish. Several were offer'd us to sale at four Maas a piece. So nasty as this city is, and how mean soever its inhabitants, yet for their pleasure and diversion they keep a Mariam, or publick bawdy-house. The neighbouring mountains are cultivated up to their tops, which view'd at a distance affords to the eye a very curious sight. The wood, which stands behind the city on one side of the mountain, which covers the harbour, representing a sort of a peninsula, makes a very beautiful and agreeable variety in the prospect. It stands upon a stony ground, round it are built several round bastions, guard-houses, and other houses neatly







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built, and agreeably seated, for the officers and soldiers to live in. At the westend of the harbour, near the entry, stands a small fort, with a guard, built as it were for the defence of the harbour, as one would conjecture more by its having the form of a fort, and by ten pikes, and six halbards, which are planted in the front, than by the presence of soldiers. The hill, whereon this wood or fort stands, is join'd to the city by a small neck of land, but again separate from it by gates and walls, to prevent an unnecessary communication. We went into the city, attended, as usual, by our inspectors and guards, I mean the companions of our voyage. We were led through the house of a Sacki brewer into the long street, and in that to a Bagnio, there to wash and refresh ourselves. The house was full of guests, for besides the benefit of the bagnio the landlord sold likewise Sacki, and some eatables. Having well wash'd and refresh'd ourselves, we went back to our barge, and found the streets on both sides lin'd with multitudes of spectators, who came hither in flocks to see us go by, which they did, however, very respectfully kneeling, and without offering to make any the least noise. (A view of the town and harbour of Muru, and its castle, is represented in Fig. III.)

On Friday, Feb. 23. We weigh'd anchor by break of day, and row'd our barge for about 2000 paces, till we got out of the harbour to the main sea, and could make use of our sails. We went by the following places, all which we had on our Larboard side, as being situate upon the coasts of Nipon. Abosi is a city defended by some forts; it hath a large Imperial warehouse, and is govern'd in the Emperor's name by a Bugio, who resides upon the place. There is also an Imperial steward resides there, to receive and take care of the Emperor's revenues. It lies upon the territories of the Prince of Farima. Fimesij or Fimedsj is another small town with a stately castle, the residence of Matzidairo Jamatto. The coasts about both these places are shallow and rocky. Takasango, or Takasanni, is another small town about seven miles distant

*Abosi.*

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from Muru: It commands a large plain, which begins here, and extends seven miles up into the country, and five miles along the coasts as far as Akasi: It is an open city planted round with multitudes of trees, and consisting of about four hundred houses: A large and deep river runs through it: It is famous for a manufactory of fine Catabres, or Womens Gowns, made of hemp very neatly. Behind the city lies the castle, which hath likewise trees planted round, both within and without, in such a manner, that its white walls are seen only on two sides, and between the trees. A square tower three stories high is built at each end of the wall, and another in the middle. In the middle of this castle is the palace of a Bugio, sent thither by the prince of Farima, whose dominions are said to be half as big as those of the prince of Fisen, though his revenue doth not exceed twenty Mangokfs. On both sides of this city along the coasts there are several large villages, inhabited chiefly by fishermen, and saltboilers. Near Akasi we again enter'd, as it were a streight, the coasts of Nipon, and those of a pretty large Island, upon which we saw some villages and temples, coming within less than two miles distance of one another. This and some neighbouring small Islands were given in former times to some peasants, to be by them and their posterity possess'd for ever, on condition, that they should improve and cultivate the ground, and pay a small matter by way of a yearly tribute to the Lord of the place. These people are now grown so rich, that some of them are possess'd of twenty to thirty chests of gold, as they express themselves in this country. Sailing further we came in sight of the following villages, Jamatta, Taromi, and Sijwoja, situate upon the coasts of Nipon, and inhabited chiefly by fishermen and salt-boilers. Still further lies the village Summa, or rather three villages united into one of this name. In the old Japanese civil wars with the adherents of the Emperor Feki, (whose history I touch'd upon at the beginning of this chapter, on occasion of a temple built in memory of the death of his Son, which temple

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we were shown at Simonoseki,) maintain'd themselves at this place for several years. Next to Summa is the village Kommaggu Fajassi, or Komanofajasi, which consists of three or four hundred houses, and a little way further lies the city and harbour of Fiogo, in the Province Setz, *Fiogo.* five miles from Akasi. Before we enter this harbour, it will not be amiss to take notice, that towards the sea-side, on the South, it is defended by a broad sandy dike, which from the mountains behind Summa runs Eastward into the sea for about one third of a German mile. This dike *Remarkable Dyke.* is not a work of nature, but hath been rais'd by art, by order of the Emperor Feki, or Fege, who had a mind to make a good harbour of it, for the defence of the adjacent country, and also caused houses to be built thereon. It cost an immense deal of labour and expence, and the life of many a man, before it was brought to perfection, the stormy and furious sea having several times spoil'd, and twice entirely destroy'd it. Nor could it be finish'd, till a Japanese hero, as their history relates (some speak of thirty men) with the boldness and courage of that noble Roman Curtius, suffer'd himself to be buried alive in the foundations of this work, which they say entirely pacified the angry God of the Sea. This harbour lies open only to the East, though even on that side it is in a good measure defended by the coasts of the Province Setz. On the South it is secur'd from the fury of the stormy sea by the abovemention'd dike. It is the last good harbour we came to in our voyage from Simonoseki to Osacca, and is so much frequented, that upon our arrival there we found no less than three hundred barges riding at anchor. The city of Fiogo hath no castle, and is almost as big as Nagasaki, not indeed quite so broad, but longer, and built round the semicircular shores of its harbour. The front houses, or those next the harbour, are all poor small cottages, but those behind are much larger and neater, and better seated, being built on a rising ground, running up towards a pleasant hill planted with trees, behind which appears the top of a barren mountain,\* which

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they say hath very rich mines, yielding a good quantity of gold. We cast anchor in this harbour about one of the clock in the afternoon, having advanc'd to day in all eighteen miles.

*Arrival at  
Osacca.*

On Saturday February 24th, We left our great barge early in the morning, which could not well be brought as far as Osacca, because of the shallowness of the harbour of that city, and hir'd four small boats to bring us and our goods over to that place. We saw several remarkable towns and castles, as we went by, all situate upon the coasts of Nipon, as amongst others, the town and castle Amangasaki, which is but three leagues distant from Osacca. We saw also the Imperial city Sakai, bearing S. E. as we enter'd the River of Osacca, from which it is four Japanese water miles distant. Having made to day ten miles, we got as far as the mouth of the River of Osacca, and about eleven in the forenoon enter'd its navigable arm, steering E. S. E. We were receiv'd here by our landlord, who conducted us up the River in two stately boats. We pass'd by several new villages and small towns, or rather suburbs of Osacca, which had been built along the banks of this river for these several years last past, and amidst upwards of a thousand boats we enter'd the city it self, which is separate from the suburbs by two strong stately guard-houses, one on each side of the river. Having pass'd under six fine wooden bridges, we had leave at last to go on shore, and having walk'd up some stone steps, we turn'd into a narrow street, through which we were led to our Inn, which lies at one of the corners facing the great street, where we arriv'd between one and two of the clock in the afternoon. We were immediately conducted by our landlord into our several apartments in the upper part of the house, which we found, as usual, divided by standing skreens, and would have been commodious enough, if we had not been very much incommoded by the smoak, they knowing nothing in this country of chimnies. As soon as we arriv'd at our Inn, we sent our Interpreters to the two Governors of the

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City, to desire leave to wait upon them with some small presents. Nossi Ssemono Cami, one of the Governors, was gone to court, to lay before the Emperor, and his ministers of state, the necessary accounts of his transactions in his government. The other Odagiri Tassano Cami happen'd not to be at home, but sent us word in the evening, that he should be glad to see us the next morning at eight of the clock.

END OF VOLUME II.

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